

Reformed Church celebrated 350th anniversary

focus



Saturday morning [June 17] address by Dr. Russell Redeker, who was involved in the organization of the RCA in Ontario and recalled many others who did much of the early work in the Ontario Reformed Churches.

Pictures by Martin Lensink & Bill Vander Marel

McMaster University in Hamilton was the site chosen by the Reformed Church in America for the celebration

of its 350th birthday party.

As the oldest protestant church in North America, with a continuous

ministry since 1628, the Reformed Church came to Canada in 1905, with most churches in eastern Canada established since World War II with the arrival of thousands of Dutch immigrants.

The original church in New Amsterdam, today's New York City, also had its roots in Holland. The colony at the mouth of the Hudson River began as a trading post for the (dutch) West India Company. The denomination continued to use Dutch in its services long after the Dutch became outnumbered by French, German, English and Scandinavian-speaking members.

The Reformed Church followed the great migration westward a hundred years ago and was also ready to help new Dutch-Canadians to feel at home here in the 1950's by providing them with churches much like the ones they were used to, led by ministers who could speak their language.

Within two or three decades Reformed churches have found their place in Canadian society and several have made commitments to be truly community churches.

As a denomination that raised presidents and senators, and developed a world-wide mission strategy as long as 150 years ago, the Reformed Church is observing its long history with continent-wide celebrations. The two-day event at McMaster included a coast-to-coast telephone hook-up, a birthday cake large enough to feed the expected 1500 participants, inspirational meeting with much music and a series of practical workshops.

Recreational events, special programs for children and teenagers and an outdoor Bar-B.Q. made the June 16-17 event a family affair. On-campus lodging was provided for out-of-town guests from as far away as Montreal and Winnipeg.

Keynote speaker was Dr. Russell Redeker of New York City, one of the men who spearheaded the Canadian work of the Reformed Church. The theme for the event was "To Celebrate our Heritage and Hope."

Church unit elects new president

EDMONTON (CCP) — The Rev. Edwin G. Lehman of Richmond, B.C., was elected president of the Alberta-British Columbia District of the Lutheran Church-Missouri Synod at its 37th Convention here May 4-7. The Rev. Dr. George Rode, president of the District for the past 12 years had indicated that he would not stand for re-election.

In Fort Qu'Appelle, Sask, Rev. Roy K. Holm, Estevan, Saskatchewan, was elected president of the Manitoba-Saskatchewan District at the Lutheran Church-Missouri Synod (LC-C) here last weekend (April 28-30) at the thirty-sixth biennial convention of the district.

Pastor Holm succeeds the Rev. Philip Fry who retired after serving eight years in the office.

School for christian writers

TORONTO (CCP) — The sixth annual Decision Magazine School of Christian Writing will be conducted from July 9 to July 12 at Ontario Bible College.

The school's faculty includes ten Canadian editors and writers and three Americans. Dean is Roger Palms, editor of Decision, and Canadian coordinator is Leslie K. Tarr. The three-day school will include lectures, panels and a wide variety of work shops.

"No one expects that the three-day school will produce a writer," states Tarr. "We do know, however, that many people have been motivated through these schools. The result has been hundreds of articles, some books and a meaningful encounter for many potential writers." The school is open to all.

Dene form new 'nation'

FORT FRANKLIN, N.W.T. (CCP)— The aboriginal people of the Mackenzie Valley officially declared themselves to be the Dene Nation during a general assembly in this settlement of 400 people on the shores of Great Bear Lake.

Rejecting the divisions of the Indian Act, the 175 delegates unanimously decided to change the name of their organization from the Indian Brotherhood of the Northwest Territories to the Dene Nation.

This move followed an earlier decision to amend the brotherhood's constitution to allow full membership for all people of aboriginal ancestry in the Mackenzie Valley, rather than just Treaty Indians as in the past.

"Dene" is a word common to the five dialects of the region and means "people".

Calvinism expert welcomed at Calvin

"We can transform the Christian Reformed Church, and the Christian Reformed Church can be the cutting edge for Reformed Christianity." So said Dr. Ford Lewis Battles, a leading authority on John Calvin and Reformed theology, who recently was welcomed to a three-year stay at Calvin College and Seminary.

Battles said this in explaining his eagerness to work at Calvin. He remarked that many churches are dying today because they have lost contact with their heritage. The Christian Reformed Church, he said, has not suffered that fate, and so he is eager to help maintain and renew its heritage of John Calvin's teachings.

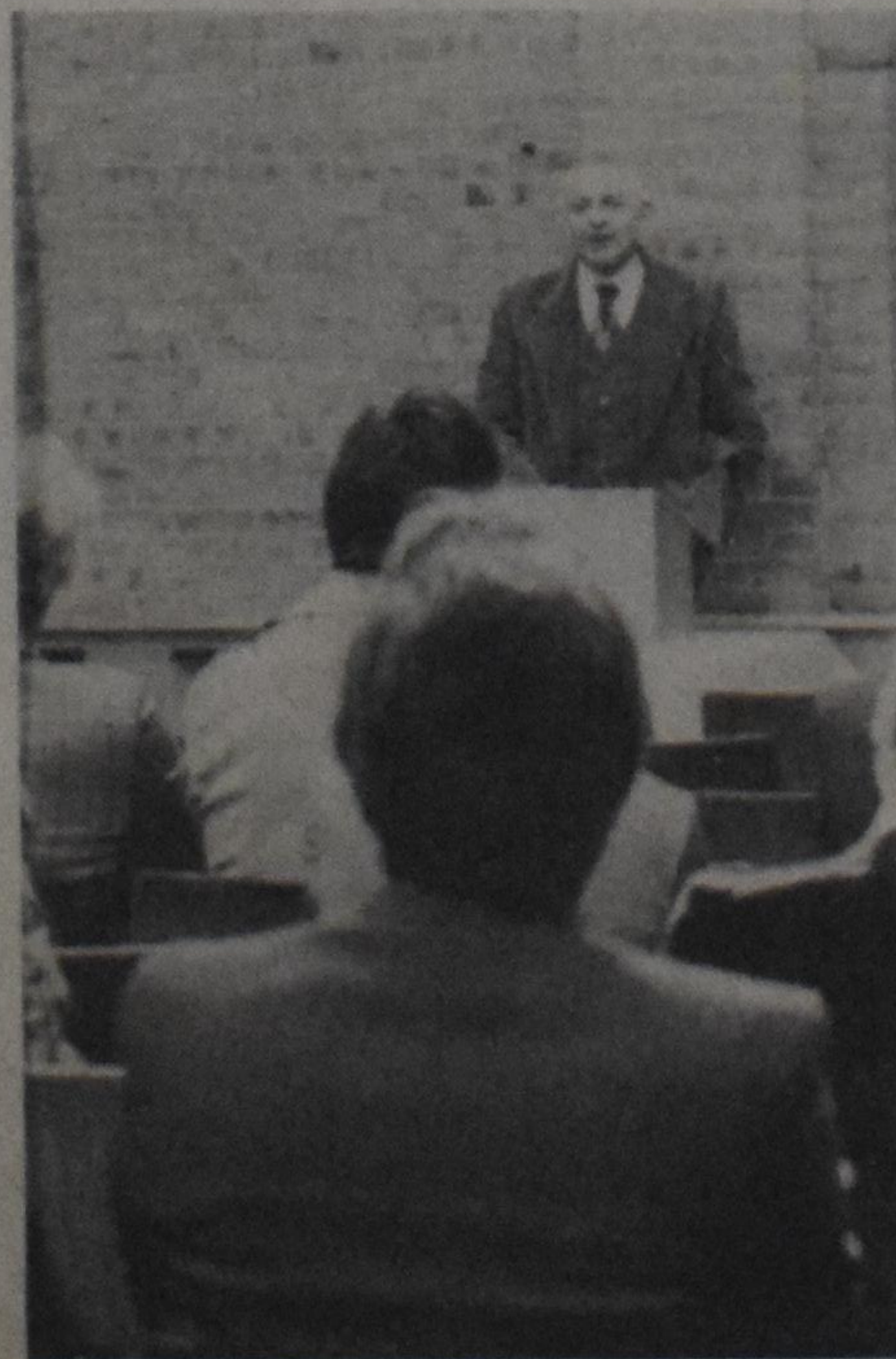
In addition, the dialogue with scholars of similar interests and background as well as the chance to raise up young scholars to maintain the continuity of the Calvinist heritage between the generations drew Battles to Calvin.

Battles will close out his formal

academic career at Calvin leading graduate seminars, teaching some classes, and helping to focus the use of the Dr. H. Henry Meeter Calvinism Research Collection of the Calvin Library, the world's largest collection of works by and about John Calvin.

Prior to coming to Calvin, Battles taught for 10 years at the Pittsburgh Theological Seminary and for the 17 years before that at Hartford Theological Seminary in Connecticut, during which time he gained much of his renown through his translation of Calvin's *Institutes*. Coming to Calvin, he said, was partly the fulfillment of a 20-year-old vision.

At the welcoming ceremony, Battles reported that during the seven-year ordeal of translating of the *Institutes*, one of the things which comforted him was "a vision of a place somewhere that still followed faithfully John Calvin." At Calvin College and Seminary, Battles said, he has found such a place.



Dr. Ford Lewis Battles addresses faculty group at welcoming reception.

inside

Growth in the Lord	2
Church page	4
Pastoral Counselling	6
Institute for Christian Studies	7
Africa	8
Dutch	10
Classified	12
Events	15
Books	16

Next week

Fill Me Up Convention

Viewpoint

Have we forgotten about the child?

Christian education in Canada is coming of age. The "movement" has survived its teen-age years and is now well on its way to establishing a solid foundation on the fertile soils of the north.

Much has been said and written during the last three months about the organizational aspect of Christian education, sparked by two letters in March written by Rev. Henry Van Andel of Burnaby, B.C. You have undoubtedly read most of the letters which came as a result. When it comes to the *cause* of Christian education we are strongly united. The Christian school in your community is proof of that. But when it comes to organizations and philosophies and institutions, we become quite divided.

We are a people who like organizations and committees but often we think that it would be better to simply get rid of all the committees and groups and organizations, and to start all over again.

As a Church, we have seen a simple biblical statement turned into a theological web. Jesus said: "Believe in me and you will be saved." He stressed the simplicity of faith and salvation. We now have hundreds of denominations which profess Christ as their Lord and Saviour. Within the small "Dutch" Reformed family we have seven or eight denominations, each with a slightly different perspective on some theological point, yet all professing that salvation comes through God's grace.

As a Church, we have talked at length about the international nature of our denominations; the Reformed Church in America, the Christian

Reformed Church of North America. Both denominations chose to establish a Canadian council of churches to deal with matters of "local" importance but they also chose to remain a part of the large denominational body.

The Christian school movement across Canada and the United States has historically been held together and developed by the National Union of Christian Schools. It was the one organization which had the resources to develop a unified curriculum and to add some stability to the floundering, haphazard establishment of hundreds of Christian schools in all parts of the continent.

As with the church, some schools are seeking a Canadian identity, trying to get out from under the Grand Rapids umbrella, but that makes little sense even from an administrative point of view. The NUCS, which is changing its name shortly to International Union of Christian Schools, provides a wealth of good material and all member schools will agree with that.

But the time has come for the creation of a Canadian Curriculum Council, a body which has been advocated by all parties and to which the various factions within Christian education agree. The council should draw support and funding from among the three Canadian districts of NUCS and it should be involved in developing Christian textbooks which deal with distinctive Canadian content such as history, geography, etc. It should be answerable only to the three Canadian districts.

A similar organizational situation

exists with the Council of Christian Reformed Church in Canada which is funded by and answerable to only the Canadian Classes.

What about the Canadian Christian Education Foundation and the Curriculum Development Centre? The CCEF is the Canadian fund-raising arm for NUCS. As such it is an agency of NUCS and its future should be reviewed and assessed by NUCS. The CDC is independent from any of those organizations. When it comes to developing curriculum for elementary and secondary schools the CDC should work closely with two bodies; the newly formed Canadian Curriculum Council (in all matters Canadian) and NUCS (in curriculum which is of a general nature and which could benefit Christian schools in the U.S. as well).

It is interesting that this has become an "educators battle. Parents faithfully send their children to school each morning, firm in the conviction that they are receiving a Christian education. That is their only concern.

I spoke to an elementary school principal a while ago who was visibly discouraged: "If the parents only knew what went on behind the scenes..." he said, leaving it unfinished. It is sad, isn't it? There is much bickering about the way certain organizations are run, about changes in by-laws, about this and that. We often become so tangled up in the cloud of organizations and structures that we fail to see God's light shining brightly above those clouds. Where then is the faith?

We profess a Reformed world and life view — God is ruler over all — but when you hear some of our "Chris-

tian" leaders talk, you really wonder where God is in their lives. Some of the language in some of the letters to the editor on the subject (those words and lines and paragraphs which had to be crossed out) make a believer's heart sink. Where in God's name is the love and tolerance for each other as fellow believers, even within the same denomination?

The devil must be laughing at the way we conduct the Lord's business sometimes; getting caught up in man-made organizations which often do more to hinder than to help our work for God.

We surely need co-operation when it comes to running our Christian schools. We need loving unity and understanding in developing a curriculum that is distinctively Christian. Someone wrote in one of the letters that it was not good that one organization have a monopoly on developing curriculum...but if the curriculum is Christian and God-glorifying, then what else do you need?

Hopefully and prayerfully the educators will get together, maybe even get rid of their organizations if need be so that, ultimately, the child in the classroom can receive study material that is Christ-centred. After all, isn't that what it is all about? Isn't that why the parents (not the educators) established the school in the first place?

The organizations, associations, administrators, educators, boards and teachers are there to give the *child* a Christian education. That will only come if we are "one in Christian education".

Keith Knight

Growth in the Lord

by Dr. Jack Fennema

"Through Him are all things"

Part II

Christian education acknowledges God as the Sustainer

Just as the philosophy and psychology of education within a Christian school must reflect God as the Source of all that is true and real, the curriculum and the teaching/learning practices within a Christian school are to reflect a God who is acknowledged as sovereign. Education that is Christian does not *begin* with the curriculum of the secular humanist and then attempt to "correct" it according to God's Word. We do not first teach the illusion and then try to clarify it. We teach the truth.

We begin with the pre-suppositions found in God's Word and then develop a curriculum that is both founded on and permeated throughout by God's Holy Word. In that manner students within the Christian school are equipped to *recognize* the illusion of the non-Christian view of life and the world. The curriculum must be Christian from the root up through all the fruit. God through Paul's letter to the Philippians directs us to think about...

Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, ... any excellence, ... anything worthy of praise. (Philippians 4:8)

An education that is Christian carries with it several implications for curriculum. First, the curriculum is to reflect the *unity* found in Christ and within created reality (Colossians 1:17) Each dimension of creation is interrelated and interdependent. Each dimension takes on meaning only when it is viewed in relationship and within context. Thus, as one develops curriculum within the Christian school, the bits and pieces of reality must always be placed within the total context of reality. Anything less is a fragmentation and, thus, a distortion of the truth.

Secondly, the curriculum should be *structured* through a conceptual framework. Just as structure and norms are found within created reality, structure and norms are also to be found within the curriculum of the Christian school. The teacher should teach conceptually. This means that principles and concepts are to provide the structure, the framework, for each lesson and for each unit of study. Such principles are to be statements of truth that reflect reality in an authentic manner.

Thirdly, curriculum is to be *purposeful*. The teacher and the student are both to know the reason why a concept or fact

is important enough to teach and to learn. Children are created as purposeful beings. They set goals for themselves which they strive to attain. Unless they can see some value, some importance, to the dimension of reality that they are studying in the classroom, it will not become a part of their personal goals and will thus lack personal meaning.

In sum, then, the curriculum found within the Christian school must accurately reflect the truth found within God's created reality, but it must also reflect the unity and the structure of that truth.

Education that is Christian also concerns itself with pedagogical approaches that reflect the true nature of the child and a biblical view of learning. The Hebrew word for "to know" in Scripture contains three dimensions. One must know in the sense of *understanding* or having cognition. One must also have a *commitment* to this cognition: it is a matter of the heart or will. Finally, one must *act* on this cognition and commitment. Knowing or believing involves all three dimensions in a unified manner. One must understand the truth, be committed to the truth, and act upon that truth. Education that is Christian results in a doing of the Word (James 1:22).

Ultimately, education that is Christian depends upon the sustaining presence of God, the Holy Spirit. A school that is not Spirit-filled is nothing but a charade, an empty shell. The working of the Holy Spirit is necessary within each dimension of biblical knowing. For the child to have an *understanding* of the truth, he must receive true insight which can come only from the Holy Spirit. For a child to have a commitment to the truth, he must receive true desire which can come only from the Holy Spirit. And, for a child to respond to the truth, he must receive the true power which can come only from the Holy Spirit.

In summary, God is acknowledged within the Christian school as the Sustainer. He upholds and directs his world. God also, as a personal God, protects and directs his people today, just as he did in days gone by. He continually reveals himself to man, both through his Word and through his world. Such truths are to be reflected within the curricular and pedagogical practices found within the Christian school. The child is to learn in a (w)holistic manner. But, it is only the grace and the presence of the Holy Spirit that ultimately allows true learning to take place. All is "through Him."

LETTERS

Back to God Hour gets local promotion

Dear Sir:

"Believe in the Lord Jesus and you shall be saved..." (Acts 16:31) This gospel message of salvation has been broadcast by the Back to God Hour radio ministry since 1939. Beginning with only a handful of stations, the weekly programs are now sent to over 360 stations in North America. Even more dramatic is the development of the foreign broadcasts of the Back to God Hour. The Gospel is now proclaimed every day in 7 languages other than English: in Spanish, Portuguese, French, Arabic, Indonesian, Chinese and Japanese.

The purpose of our local committee is to promote the Back to God Hour ministry in Hamilton and surrounding communities. Representatives of eight churches in this area contribute their time, energy and ideas to this end, working both within and outside of the churches.

Some 500 copies of *Today* are delivered bi-monthly to motels in the Hamilton Vicinity, including the YMCA and YWCA. In the *Today's* we insert radio log cards giving the stations and times of broadcast for Ontario.

At present we have eighteen billboards or road signs in the Hamilton area. These signs are 4 feet by 8 feet and are mounted on cedar posts.

Each sign has blue letters on a white background that says "Hear the Back to God Hour every Sunday". Under this the sign gives the time and station the program is aired. Each sign costs 80 dollars.

On the first Saturday of each month an advertisement is placed in the *Hamilton Spectator*. This ad gives the topics that Dr. Nederhood will preach on for the Sundays of the coming month. Each ad is 2 inches by 5 inches and costs \$150.

Signs for use inside buses of the Hamilton Street Railway were produced and posted for a 3 month period during 1977. These ads were similar in design to the road-signs, but because of the bus rotation system all of Hamilton was covered by this means. Total cost for this was over \$900.

In addition to the aforementioned, each person works in his/her own church presenting the cause of the Back to God Hour through bulletin announcements, film presentations, providing brochures on the various ministries etc.

We would like to encourage other BTGH representatives and/or committees to contact us for further exchange of information and ideas. Please address your correspondence to: Mr. Bert Tigchelaar, 162 West 24th Street, Hamilton, Ont. L9C 4W6.

Women in office: not ready or willing?

Dear Sir:

As a member of the editorial committee and as a faithful reader of C.C., I appreciate very much the fact that you try to keep us informed as to current issues, such as the status of women in the home, the society and the church. As such your editorial "When women become ministers" in the June 2 issue was timely.

However, when you write in conclusion: "There appears to be no Biblical support of that office (ie. of a minister of the Word) for women and that has been the conclusion of all three study committees", I must take exception to that statement. The first committee, in 1973, concluded: "The

practice of excluding women from ecclesiastical office cannot conclusively be defended on biblical grounds". [report 39]

The second committee, in 1975, proposed that: "Biblical teaching is not opposed in principle to the ordination of women to any office that men may hold in the church" [report 46].

Now the third committee, in 1978, while proposing to open the office of deacon for women, adds as the next proposal: "The church continue to reflect upon the question of admitting women to the office of elder and deacon" and the first ground for this recommendation

reads: "The evidence from the Bible is not as clear-cut on this issue as one might wish and requires the ongoing reflection of the church" (report 31).

From all this one can see that the difficulty is not so much with the Bible as with the church. This was also the conclusion of the 1975 committee. Remember the recommendation of the committee: "That Synod declare that the Christian Reformed Church is not ready or willing to open her offices to women". Mr. Editor, it is not my intention to knock you over the fingers, just to set the record straight.

Remkes Kooistra
Waterloo, Ont.

Sign language communicates the Word

Dear Sir:

In answer to a letter of Mr. Edwin Bruinsma of Rochester, N.Y. (May 26). This letter struck me and I can understand to a small extent what Mr. Bruinsma has experienced.

Since last September 1977 I have been taking a course in sign language at a local community college, to help me communicate with the deaf and the hearing who lack vocal communication skills among the mentally retarded.

We have come in contact with the hearing handicapped and have realized their limited

spiritual nourishment especially. In our community, news via T.V. is interpreted once a day for the hearing disabled, in the Buffalo-Hamilton area an evangelist preaches each Sunday and the sermon is interpreted by sign language.

Recently I attended a Women Alive Conference in Waterloo, Ontario and found a section reserved for the hearing disabled, where an interpreter helped them to be part of the program. Even singing was done by sign and finger spelling.

Perhaps it is not feasible for any city to have a Christian

Reformed church for the deaf nor can they probably afford a minister for the deaf only, but sign language can be learned and used to interpret. In a larger city an interpreter and hearing handicapped could have a reserved section in church where they could enjoy the spiritual wealth which we, the hearing take for granted.

It's worth considering, for a large city of several Christian Reformed Churches to advertise the above service in the local paper and a surprising response might be received.

Mrs. C.M. Sneepe
Chatham, Ont.



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Church Page

PASTORAL PONDERING

A middle-aged pastor considers pension

The Ministers' Pension Fund, it appears, is headed for stormy sailing. Our consistory recently supported a request by another church to drop the present set-up entirely. Considerable support was expressed at Classis to reconsider the whole issue with the result that a study committee was appointed to whom a broad mandate was given — including working out an alternate method of providing for our retired ministers.

For your information, the denomination's emerited pastors — they include Rev. J. Verbrugge and Rev. T. Van Kooten, former pastors at Second — are paid (in 1978) \$4,840 per year by the Fund. Should these men die, their widows will receive 80% of this amount, of course, they have other income such as the Government's provision, but this is the money the Church pays them, as an appreciation for the work done. The pastors do not contribute toward the Fund.

Is the amount too high? Is it not enough? From my middle-aged perspective it hardly appears adequate to cover the purchase of a house and support two people. And, the Lord willing, I will supplement such a pension amount by prudent savings in the 20 years that separate us from the time when the Fund expects to mail its first cheque to my address. It is interesting to note that some 10 or 15 years ago the policy of the Fund was to set the payment to pensioners at about 50% of the salaries earned. At present it hovers in the neighborhood of 30-35%.

But the real trouble is how the Fund operates. The denomination hopes to build up a large enough Fund — maybe \$30 - \$40 million will be needed to earn by investment in the market place enough interest to have the Fund self-sustaining! Your \$28.50 per family yearly payment builds up such a kitty — should we call it Heritage Fund? At present the fund totals 5 million dollars — we have a long way to go!

There are two difficulties. Number one: Is the concept Scriptural? Does the Bible forbid such accumulation? From my perspective the practice is not in direct violation of Scriptural norms. Where the money is invested makes a lot of difference. A lot of benefit could come to Christ's Kingdom if it were invested in Christian schools, churches and businesses. But to my view the second problem is the worst one. By using this method at this time in history it may well lock us into a secular society that has lost its economic and ethical moorings. The Church's freedom to proclaim an alternate life-style may be in danger!

At present the motivation behind the Fund is no different than any other secular business which is wrongly motivated: Make Money! When making profit is the overwhelming reason for an undertaking, a business will lose sight of God's mandate to love one's neighbor as oneself, and God above all. Corruption and de-humanization is bound to follow. It followed the Fund too. The first administrator was caught funding himself with a large sum of money. Oh, it's all being straightened out!

From my perspective the inflationary times — the result of wrong policies — will never enable the Fund to become self-sustaining. I believe we ought to cease the present Fund and return to a simpler, more direct approach. It seems to me the ministers ought to be made to pay half of the cost of such a pension provision. All in all, this minister sure would not buy any stock in the present Ministers' Pension Fund.

Edmonton

M2 and W2

What does M2 and W2 stand for?

As we all notice a few times a year we have a collection in our congregation for M2 and W2. M2 and W2 stands for man to man and woman to woman. To explain it a little bit better, those people are sponsors who try to get in contact with inmates.

Some of you know that there is an organization in B.C. who takes care of those inmates in an evangelistic way, to tell them about the Lord Jesus and try to get them in the right direction. That organization is supported by the government in such a way that it is rather short of cash all the time and this is the reason that there is a collection a few times a year. This is an Interdenominational organization, from our church, Mennonite, Baptist, etc. The organization (M2 and W2) does need a lot of people who would like to be a sponsor (this is the M2) who are willing and able to visit these people.

Personally, I am involved voluntarily and once in the fourteen days (bi-weekly) we go with a group to Oakalla Prison Correctional Centre. These sponsors have the opportunity to talk with those inmates for one and a half hours, but only with one inmate for that evening. If you would like to make it a full-time job, so to speak, you can get busy there and also in the B.C. Penitentiary.

To come in contact with an inmate you have to contact one of the Co-ordinators. To list a few: Mr. J. v.d.Brink from the C.R.C. Surrey; Mr. Friesen, Mennonite Church, Chilliwack; and Rev. W. Klassen, Richmond. These people will contact the inmates who would like to have a sponsor. There are not too many inmates requesting a sponsor, but there are not enough sponsors either. You are always welcome to the group on Monday night who visit the inmates, after you have been cleared by the authorities.

It is not easy for an outsider to understand what prison life is like. Be careful now, do not feel sorry for them in that way, because they are in Oakalla Prison; do not feel emotional, but care for them and have compassion that the most of them know nothing about the Lord, and our Saviour, Jesus Christ. It is, to be honest, not an easy job to bring them in the right direction as they are easily scared off. It is better to let them talk and try to get out of them what is wrong with them and in them. Then you can come to the conclusion that the Lord is protecting us and they have failed. So pray, because they don't know anything about it; they don't even know what the word blessing means.

Personally, I have had a tour through that place and came to the conclusion; if

there is ever a place for evangelism, it is also in the jails. If you read Calvinist Contact you will get a better idea about prison life. Mind you there are people who are (so it looks like) as hard as a rock; they are the steady inmates. When they go out, they are back soon, because they cannot stand on their own legs, that means to say, they know nothing about the Lord and His Word. They are the outcasts, and please remember they are human beings. When you start telling them that there is a way, other than their way, they start listening, and are surprised. Tell them that we are both sinners and their ears are wide open. When you tell them that by the Grace of God I am not an inmate, and you forgot to pray, they start to pull a different face, as the message sinks into them.

I have met a young man there who is an artist and he had made a painting from Revelation 17, the seven heads and ten horns. I asked him, "How did you do that?"

PRESS PARADE

"Well Sir", he says, "you have to read your Bible for that". I told him, "Isn't studying your Bible a better word?" "I think so," he says. This is a small thing of what is going on in that building. It is for a Christian something that makes him think — what kind of life is that!

Now you may say, do you have success with those inmates? I cannot tell you that; the Lord knows. But I can tell you this, that the Lord Jesus has told us to remember those who are in prison too. To make it more clear, they are not all people who are steady inmates for three meals a day and a roof over their heads. There are also people who have made mistakes and forgot to ask the Lord for His protection and His grace. Let us remember them in prayer. They need it and are worth it. Besides, it is our duty.

I hope that this will explain a little the nature of M2 and W2.

The Evangelism Committee
Abbotsford, B.C.
Chr. Ref. Church

CHURCH NEWS

London, Ont. Rev. G. Hamstra of Dundas returned to the Netherlands.

During 1977 holy baptism was administered (63 times), and 46 persons made profession of faith. It is a small denomination, and it does not show much growth, rather a decline in members. And members do not expect to add new congregations in the near future.

The yearbook contains a historical sketch of the St. Thomas Church which celebrated its 25th anniversary. It is written by Mr. P.L. Groeneweg.

The last few pages are written by Mr. J. Schuit, reporting the installation of the two candidates, installed in Mitchell and Vine-land.

A. Bisschop Sr.

CHRISTIAN REFORMED

Called

-to Wyoming, Ont., Rev. J. Zantingh of Dundas, Ont.
-to Indian Ministry in Regina, Sask. (1st Regina CRC, calling church), Rev. Harry Kuiperus of Kentville, N.S.
-to Sarnia (first) Ont., Rev. Gerrit W. Sheeres of Zeeland, Mich.
-to Vancouver, B.C., as missionary pastor, (Richmond calling church), Rev. P. Yang of the Chinese population of San Francisco, Calif.

Declined

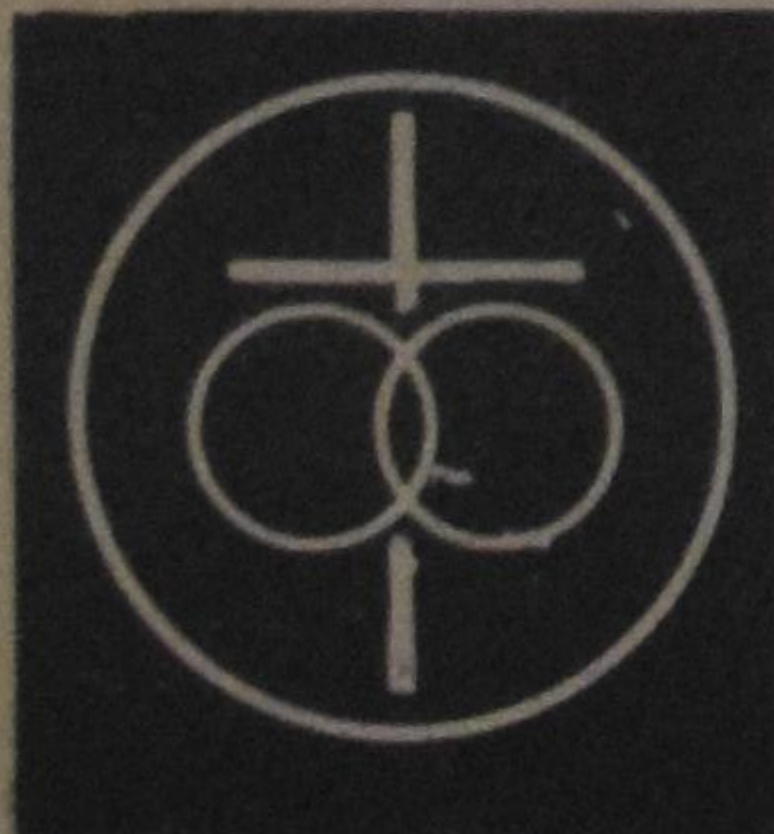
-to Sarnia (Second), Ont., Rev. John Klomps of Hamilton (First), Ont.

Accepted

-to Abbotsford (Trinity), B.C., Rev. R. Stienstra of Edmonton (Second), Alta.

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Make a Christian career choice

by Bert Seinen

Mr. Seinen is a Calvin College graduate, former Christian school teacher and is presently college counsellor at Northwest Community College in Terrace, B.C.

Many people today have not made a conscious decision to enter their specific field of employment. Many people simply "fall" into an occupation and change whenever their present job becomes intolerable and another appears as greener grass on the other side of the fence.

Many people do not enjoy their work. For them the cliché "work is a drag" is reality. They agree with the Charlie Brown T-shirt slogan "Work is the crab grass on the lawn of life". For some young people "work" is the only remaining unacceptable four letter word.

One result of these attitudes is endless drudgery on the job (one well-known American career educator calls these people not workers, but drudgers). Another result is unemployment, since some people would rather not work than to endure tedium.

This view of work and the worker's role in it reflects some serious problems. The first is that our modern technic, industrial society has lost a true concept of what work really is. A second problem is that too few people actively plan their participation in the work place. Real healing is necessary here and the young person entering the world of work does well to seriously consider what his role will be as a worker participant.

It is well for the young person to come to an understanding of the true purpose of work before choosing a career so that he can be a cause for good in the occupation he has chosen.

In Genesis 3 we read that Adam and therefore all of his descendants will work by the sweat of their brow, that thorns and thistles will spring up to impede his work. Does this mean that work itself is cursed? No, for we know that God works. Since man has sinned his enjoyment of his work is stifled. In Christ, man is redeemed and freed from sin so that he can again enjoy his work as an expression of his service to his God.

As we look around us, we see that in society sin still dominates the work place so that it appears cursed. Society stresses that man's purpose to work is to acquire more and more goods, not to serve his God. The secular enterprise has made man a cog in the production process, not a responsible person with talents

and abilities to be used in joy.

Yet despite these current attitudes towards work, the Christian can become a real influence for good. He realizes that work is a typical human activity — one of the ways man images his Creator. God worked in creation and continues to work in upholding that creation. So too does man work, using his talents and abilities in creative, responsible ways, not as animals who are not created in the image of God. In his work man responds to God; he answers God who calls him to service. Hence work is a calling; a responsible service in answer to God's call.

Work is principally other-directed. It is worship directed to God, rather than to the end result of his labour. The carpenter builds a house to use his talents and abilities in service, not to worship that structure. Man's work is also directed in service to his neighbour. The carpenter builds a house for his neighbour. The neighbour grows food for the carpenter. Man's individual talents are given to him, not to dominate one over the other, but rather that he can realize his interdependence upon his neighbours. Thirdly, man's work is directed to preserving creation, to be stewardly of what has been given to him. Therefore the carpenter uses his materials in a responsible and wasteless way.

Though work is principally other-directed, work is also rewarding to man himself. It gives him a sense of accomplishment, of self-satisfaction and self-fulfillment. Therefore, the carpenter can experience real happiness at the results of his work; he can be satisfied that in his service to God, to his neighbour, and to the creation, he has done a good thing.

When a young person is choosing a career, he must keep all this in mind. He needs to choose a career in which he can use his talents, abilities, interests, aptitudes and attitudes in service, expecting to be rewarded by enjoying his work.

Choosing a career involves three factors: 1) getting to know oneself, 2) acquiring a good knowledge of the vocation available to him, and 3) matching himself with the appropriate vocation.

Since work is mainly a form of service, the young person can get to know where he will fit into the world of work quite well by reviewing his life's experiences. In what capacities has he served in his family, in his school, in his clubs and societies? What things is he good at, what things have people complimented him for doing? What

were his favourite subjects at school? What hobbies does he enjoy? Where has there been real growth and in what areas is there potential?

If he is clerically skilled, he would probably have kept record books, been treasurer or secretary of his club or society. If he is creative, he would have demonstrated this ability and been recognized for it. If he has leadership ability, he would have demonstrated this on his block, with his friends, at school, or in clubs. All these areas and others need to be looked at by the young person with help from those who know him.

It may be desirable that the young person take some tests to add to his self-knowledge. Tests have limited validity, so they should be used cautiously, and verified by the young person's own experience.

Gradually the young person will begin to have a fairly accurate profile of himself. He will know where his interests lie (in things and objects or people, in business or scientific, solitary work). He will begin to know his temperaments (versatility, adaptability, independence, gregariousness, persuasiveness, control under stress, evaluative, objective or subjective).

He will know what his aptitudes are (general intelligence, verbal and numerical ability, space, shape and form perception, clerical ability, and physical aptitudes). He will know what types of activities he enjoys (active or inactive, talking or listening). He will know what types of work situations make a difference to him (outside or inside, hot or cold, humid or dry, noisy or quiet). He will know how much further education he would be willing to obtain.

All of these aspects of one's character can be related to specific occupations. The Lord has created each one of us with interests, talents, abilities and personality, and it is up to the young person to know what these are so that he can use them to best advantage in service in the world of work.

The job market

Currently there are over 4,000 different vocations in Canada. It is impossible to become familiar with all of these. Therefore it is well to search out all the information one can about those careers which the young person's profile have suggested to him.

In searching possible vocations there are many tools available. There are career exploration centers in many schools. Employment Canada (formerly Canada Manpower) has many job search guides and programs available. There are career computer programs

available. (These programs are humanistically oriented so it is wise to use caution when following them.) There are relatives and friends to talk to. There are employers and vocational and career counsellors to consult.

If job experience can be obtained the young person does well to take advantage of it. Some schools organize work

relate them to a variety of career options. The decision will probably not be made immediately, and further meetings may be necessary. During these discussions the primary purpose of work as service should be kept in the forefront.

With a good decision the young person can more earnestly plan his education, voca-

Choosing a career involves three factors: 1) getting to know oneself, 2) acquiring a good knowledge of the vocation available to him, and 3) matching himself with the appropriate vocation.

experience programs. Part-time and summer jobs are available. There are many agencies which require volunteer help. These activities can help the young person get to know himself better by experiencing the work place as well as by getting a taste of what work is done in specific occupations. He may be able to "bounce" the duties, responsibilities, rewards, and areas of service of the job, off his understanding of his role as a worker to see if that particular job is suitable for him.

In examining these careers there are two questions a young person must keep in mind: 1) What jobs am I, or could I be, capable of and interested in doing well? and 2) what occupations offer me the best opportunity of service to my Creator and my community. In other words, "What is my calling?" Questions of salary, benefits, social status, vacations, advancement are secondary to these primary questions.

Making the choice

The third aspect of planning a career is to put the first two aspects together. Through these first two stages the family and the community have been involved, but it is in this third stage that they are most crucially involved. The young person is well advised to have a family conference when deciding his career choice; it is well to get teachers, pastors, relatives, and friends involved too — anyone who knows him well. The conference is important for two reasons: the choice must take into account all facets of the individual's personality and, that choice affects the family and the community.

The purpose of this conference is to review the interests, abilities, talents and attitudes of the young person and to

tional training, apprenticeship or whatever may be required to enter the occupation. The career decision should include a career path with a starting point and an end goal. Such a path must be planned with a great deal of humility, for who knows what the Lord may bring in the way of opportunities or diversions.

Should further education be indicated as preparation for a suitable job entry level the question of financing this education becomes important. Here the young person is well advised to search out those grants, scholarships, bursaries and loans which may be available to him. In this area as well, the family and the community can also become involved. The community, as the extension of the family, is responsible for providing training to its youth and if financial aid is necessary then the community can, and should assist in providing it.

Should the young person be job ready for his chosen vocation, a large task still remains: finding the job. In these days of high unemployment in most sectors of the economy the young person may not immediately be able to find a job in his chosen vocation. It may be necessary to find work in a related field or at a lower level initially, with the object of moving into his chosen field later on. The young person does well to avail himself of the many agencies established to assist in finding work.

He must keep in mind, however, that employers hire most employees from those who apply in person. Despite being turned down many times the young person need not get discouraged. He probably is not being personally rejected as much as on the basis of not meeting the employer's present needs.

Continued on page 6

Make a Christian career choice

Continued from page 5

Most employers hire entry level employees on the basis of demonstrated good work attitudes and reliability rather than on the basis of experience. It is well to go out job-hunting in faith, secure in the fact that the Lord will surely open the door to the job that will be most appropriate at the time.

The job that is found may be in a specifically Christian organization or, most often, in a secular work place. Often the Christian organization demands a very high level of expertise and competence and many extra hours. The real demands of family and community must be balanced with those of the job. Yet it is in these Christian organizations that one can more easily see that he is being of real service.

The majority of people find themselves working in a predominantly secular work place. Can one really be of service in a secular work place? In many cases the answer is yes. Work itself is never sinful or secular. It can be seen sinful only if it is entirely man-directed. In a secular workplace the Christian can be a real witness. A witness not primarily in an evangelical sense, but in the sense of joyful service, in positive attitudes to work in a society that does not respect work, in doing work to high standards of which he can be proud, and in using resources responsibly. He can demonstrate in a real way that his work is an expression of his service to his Creator in his work community.

Since the secular work place (usually) does not demand the same long hours of commitment as a Christian organization, the worker has more time to devote to other necessary tasks in the community. Work often does not give opportunity to give expression to all the abilities, aptitudes and talents of the individual; so it is in areas outside of work that he can demonstrate his service in other areas. There are many things that need doing in the Christian community, and seemingly too few people to do them, the young person is to be encouraged to plan his commitment to activities outside of work as well.

Whatever the career choice has been, when the young person is being educated for it, or is working it, he should be asking himself the questions: Can I really be of service in this job? Am I getting joy from my work? If the answers are "no", then it is time to reevaluate the choice and to change jobs or occupations.

I began by saying that many people do not enjoy their work, that society's attitude towards work was generally negative, viewing the worker not as a man, but as a cog in the production process. Will a proper career choice change all this? It will not. The problems of society are greater than any one person can change. However we must all be obedient to our calling.

The young person who determines his calling by prayerfully planning his place as a worker will probably be much happier in his work. He will be able to see that his work is active service to God and to his neighbour. He will do his part in helping his neighbour see work as a particular, enjoyable, human activity. Who knows how far-reaching the effects of his attitude will be on the work place and on those who work with him?

by Rev. Ralph Heynen

PASTORAL COUNSELLING

I talked with a young couple recently who have been married for four years. They are both college graduates and the husband has had some university training. They are quite involved in a number of social movements and very much interested in these kinds of activities. They also take an active role in their church. This young couple told me it would not be fair to bring a child into this kind of world. They were confident that the next decade was going to bring even greater problems for a developing youngster.

I can understand their feelings. I look at my grandchildren and think of the kind of world they are going to have to face, and I know how difficult it is going to be. Yet I don't agree with them. I told them they were acting like cowards, hiding in dread from an evil world. I suggested that a child that they produced might very well be a great social reformer or a man or woman who could make great contributions to tomorrow's culture. I think it's true that no parent may enter lightly into the area of having children or nurturing and training them. It requires careful and prayerful effort on the part of both father and mother.

When you have husbands and wives that are frightened about what comes naturally — child rearing — they're approaching life from the wrong way. They see parenthood as a problem, when they ought to look at it as a challenge. They face the world of today and the world that their children are going to face tomorrow as a dark, gloomy, difficult situation. They ought to look at it as a challenge which brings out the best in a person.

In our age, more than ever before, there are many voices that are competing for the attention of our youngsters. Commercials invite us to share in the materialism of our age; politicians threaten us with the dire state of our country, both

THOUGHT FOR THE WEEK

The notion that life must always be comfortable and relaxed is a false one. If there were no tensions, struggles, and no difficulties we would grow up as weaklings. Men grow strong in the storms of life. The cedar tree that clings tenaciously to the cleft in some rocky cliff is strong and tough because it has been subjected to the stormy winds and to the cold and drought. Conquering difficulties gives us the inner strength of character we need to face today's world and the world of tomorrow.

nationally and internationally. The things we hear about the energy crisis and the way the finances of our country are going, are frightening. There are many frightening things. When you look at all the things that science has discovered and the various factors that have entered into this whole scene, you begin to wonder whether we are approaching the end of the age.

God promises his blessing upon the efforts of parents. Bringing up children involves much more than supplying them with facts and information. We have to teach them habits of hygiene, good manners, good inter-personal relationships, a sound view of themselves and of others. They have to build up, as they move through life, a good, solid sexual identification so that they know what it means to be a man or woman in a world where you have so much confusion on the role between men and women.

We are bringing them up in that kind of a world and for that reason we're not just interested in cramming facts in their head or telling them what

Character building

to do. We're in the business of trying to build a character; one that can function in today's world. Each of us must be building this quality of character within himself. Each of us is busy building a life.

Character-building requires that we are interested in the person. We have a tendency to do this: we introduce somebody as a famous psychiatrist, a good carpenter, an excellent piano player, a great singer, an accomplished actor, or a great preacher. Now this is all fine, but what about the person that lies back of all of these descriptions?

A man may be a great musician, but he may at the same time be so insecure that he needs liquor and drugs to make a satisfactory performance. A man may be an excellent carpenter and yet at the same time be a homosexual or a father who has deserted his children. A man may be a good doctor, very famous and yet at the same time make a very poor father. I sometimes think of King David who is described in the Bible as "the man after God's own heart." He was a man who had some deep weaknesses within his own life and he was not a good father. You see the results of it in his family.

I think we have a tendency to look at the things that people do and we forget what they are. A man who develops an atomic bomb or a person who accomplishes some great thing is called a great man, but is he really a great person or is he only somebody who has accomplished something big on the outside? What is this man in the depths of his soul? What are you and I as persons?

In speaking of Christian nurture or the building of character in our children, Paul makes a very eloquent statement, one every preacher, teacher and parent would like to be able to also use when he talks about his family. He says, "What you have learned and received and heard and seen in me, do." Character-building requires more than verbal instruction. It requires a model, a pattern, an example.

We know that children look for heroes. If they can't find it in their parents, school teachers, or an uncle, they may find it in John Wayne or somebody else in the movies. A girl may begin to identify with a great movie actress or some famous person. The point is that we must give our children a pattern, a model, and that's why we ought to build our own character and work at character building in order that our children too may learn to become individuals who have built a character.

This is a most difficult thing in bringing up children because the power of example is such a potent thing and it's always sad when you see your own weaknesses reflected again in your children.

In our world, where is a child going to get a pattern of the kind of character that he ought to be building if he doesn't find it in his dad or mother? In the home? Oh yes, the perfect model is in Jesus the God man, but that person must be reflected again through somebody who is close to a child and who will reflect this also in daily contacts with the child.

You can do some marvelous things with artificial flowers. You can make them so they are hard to distinguish from the real thing either in touch or in fragrance or in looks. There's one thing that an artificial flower cannot do — an artificial flower cannot grow and it cannot reproduce itself. We've got to be careful with our children that we're not counterfeits but that we're genuine and real and not artificial flowers, but the kind of flowers that can reproduce themselves in the lives of our children.

Institute for Christian Studies: Honouring Christ in graduate studies

by C. Thomas McIntire
Institute Chairman

The Institute for Christian Studies is now eleven years old. With its nine faculty members and student body it is a graduate centre for both research and teaching.

The Institute approaches academic study from a Christian perspective. We make use of Christian insights into some of the most crucial matters of life: the interplay of evil and redemption in human culture, the nature of men and women, the structure of created reality, knowledge and truth, the process of history, the meaning of love, justice and stewardship in social relationships, the character and limits of the scientific enterprise, and the nature of emotions and imagination.

All scholarship is formed by a belief or a perspective. In choosing to develop a Christian perspective in learning, the Institute wishes to pursue a line of thought different from most perspectives common in today's secular universities — conservative, liberal, or Marxist, behaviourist or Freudian, pragmatist or positivist, and so on.

Programs of study

The Institute offers four ways of organizing a course of study: *The Master of Philosophy* [M. Phil.] program is a two or three year course of seminars, thesis, and examination. It is suitable for people who desire careful study in the foundations of their field as a help in developing Christian insights for their vocations or for further advanced study.

The Doctor of Philosophy [Ph.D.] program is a three year post M. Phil. course of seminars, research, the writing of a doctoral dissertation, and examination. It is intended for people preparing for distinctly academic careers who wish to develop an advanced understanding of the foundations of their field, making use of their field, making use of their Christian insights.

The Certificate in Christian Studies [Cert. C.S.] program is a one year course of biblical, philosophical and cultural study to develop an integrated Christian worldview. It is meant for a wide range of people who wish to deepen their Christian understanding of the world, culture, and learning as a help in preparing for their vocation or ongoing academic study.

Non-program study allows a person to arrange his or her own unique schedule of work without having to meet requirements for a degree or certificate.

We hope that our programs will help people to develop their world view and build

their understanding of the meaning of their vocations. In this way we wish to contribute to the preparation of people for careers in teaching and scholarship, the pastorate, social and political work, journalism, writing, the arts, industry, counseling, and other fields.

Reality is God's creation

Our underlying belief is that reality — both human and non-human is God's creation. In its very nature it reveals the will of God. It is richly diverse and incredibly full of all kinds

acterize our times.

Since the eighteenth century, science and learning have discovered vast, formerly unknown regions of reality. They have transformed our understanding of what we thought we already knew. Whole academic disciplines have emerged, ranging from biology and history to sociology, psychology, and economics. This scientific development has meant great benefit to our social life and culture. It is basic to all contemporary academic work, of whatever perspective.



Dr. Calvin Seerveld, left.

of things and possibilities. At the same time this diversity holds together meaningfully because of the way God made it, or in other words, as Paul tells us, because Jesus Christ, the Re-creator, holds it all together.

We regard scholarship and theoretical analysis as one valid way to gain some understanding of created reality. Each special academic discipline examines some aspect of reality. Provided it does so with integrity and wisdom, it is able to gain genuine insight into what that reality is like.

We at the Institute understand our particular task to be the examination of interrelating and basic matters. This is important because it is at the foundations of a discipline, at that most basic level, where scholars made decisions that affect everything in their field. We wish to show in our scholarship the meaning and unity of all of life in God's creation under the care of Christ.

This choice of task directly results from our interpretation of contemporary history and culture. We are impressed with the fact that universities, higher learning, science, and theory now experience a time of tremendous troubles. Indeed our culture generally is faced with a crisis of the most profound sort, some of which can be traced to the influence of science and universities. Words like "secular", "disintegration", "fragmentation", and "dehumanization" char-

At the same time this unfolding of science and learning has proved destructive in many ways. Like most things in human history, scientific development can be both a blessing and a curse. Undoubtedly the achievements of science and learning are impressive. For a time many people believed that human beings would soon gain control of culture. Even when some trends of science seemed to belittle the value of human beings, the belief arose that, through science, human power could nonetheless control the destiny of history. In due course, science exceeded its limits, and claims were made for it which pushed it beyond its realm of competence. Many people placed great faith in human powers of Reason. Vast numbers of people thought science and technology, especially coupled with capitalism, would be the Hope of the World. Scientists and scholars were often misled by a false belief in their objectivity and usefulness as neutral instruments to reach the Truth.

A rationalist and scientific world view, even when used as a key to the meaning and unity of life, actually served as a powerful disintegrating force, both in universities and in the general culture. Scientific differentiation became disintegration; technical development became dehumanization. In reaction, numerous irrationalist world views arose further contributing to the fragmentation of our lives and

culture.

Higher learning

Disintegration pervades our culture. Higher learning itself is severely fragmented. One academic discipline seems unrelated to another, one sub-field seems irrelevant to its neighbour. Scholars in different fields often cannot communicate with each other. Furthermore, much of higher learning is so over-specialized that it loses touch with everyday life. When learning does relate to the rest of life, it does so often by seeking to dominate it. We experience life as fragmented and unbalanced. People are isolated from people, work is isolated from our homes, our lives are divided among industry, neighbourhood, politics, consumption, leisure, and school.

Underlying this brokenness and unbalance is the separation of religion from the rest of life. We call this "secularization". Misplaced faith in science helped eliminate the Christian religion from higher learning. The false faith in technology, economic progress, and reason helped make Christian faith irrelevant to life as a whole, as more and more people looked upon Christianity as a personal belief acceptable in private life and in churches, but not in politics and industry, and certainly not in higher learning. The Christian religion was eliminated as a cohering and integrating force, as a humanizing and unifying power, both in learning and in everyday life.

We at the Institute believe that in this time of trouble we need to work out a cohering vision of reality. Our prime resource is the biblical truth that God's creation does hold together by His Word, and that sinful brokenness in learning and in all of life can, because of Christ, be made whole. This means reintegration of Christian religion and academic learning.

Interdisciplinary and foundational studies are the means by which we hope to rediscover and reflect the wholeness of reality in our theoretical work. Through such studies we examine the nature of each field and the interrelations among fields. We devote ourselves to developing theories and philosophical positions in a variety of areas. This we try to do in dialogue with the leading contemporary and historical options available, and in the perspective of the Christian religion. At the same time we are committed to developing our academic study as a benefit to life as a whole. Indeed, we want our academic pursuits to contribute to wholeness in everyday life.

Institute for Christian Studies

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Baptism of fire for

by John E. Plaatjes

It is amazing to see the many changes that have come over the world in the last few years. Unstable governments seem to be the fashion, barely able to cope with terrorism, hijacking and revolution. In many parts of the globe governments come toppling down one after the other.

During the first decade after independence, no less than 25 African countries experienced one coup after the other. Many have had three or four coups and change of government before the people could

world nodded its head.

The present transitional government of Mr. Smith and three pro-western black leaders brings new hope that eventual black majority rule at the end of this year will be ushered in a peaceful way.

In a previous article we have endeavoured to tell the reader something of the historic beginnings of Rhodesia. Its history and destiny is strongly linked with that of South Africa, although the social, political and economic fabric is vastly different to that of S.A. For this reason anybody who is interested or concerned over S.A. should watch closely

sive to get all the warring factions together as a last resort. This call was disdainfully dismissed by "Comrade" Mugabe and Mr. Nkomo. How could it be otherwise if the terrorists are already speaking of Mugabe as "president" of the new Zimbabwe? That is why it was very risky and dangerous, though noble, of Mr. Smith's interim government to release all political prisoners at this stage.

In the first week of March, after the signing of the Agreement, Fidel Castro's Vice-President, Carlos Rodriques, came out in the open about Cuban intentions in Africa, and those intentions are not good. He admitted to a Toronto journalist that Cuba is planning a special strategy for that continent. This is what we knew all along.

"Africa is to Fidel Castro a golden opportunity, a continent just waiting to be set aflame with the revolutionary torch..." says Mark Gayn in the Toronto Star. What is the West doing about it? Going after South Africa. Hunting the fox while the lions are mauling the sheep.

The U.S. State Department has put the numbers of Cubans now in Ethiopia at 11,000 and in Angola at about 18,000. Over 300 are in Guinea, more than 400 in the Congo. The numbers would change from month to month of course, like they would on all war fronts. And this is an all-out war against democracy in Africa. Even the dreaded Idi Amin had his share of "helpers"

Spotlight on South Africa



from Magubane's South Africa by Random House

Children have to be satisfied with simple toys in the black areas — a hoop made out of a bicycle wheel in Soweto.

catch their breath to ask what's going on. Uhuru (oh-hoo-roo) might've brought exciting changes but it didn't bring much of the promised freedom and stability.

In order to effectively understand and appreciate the sensitivity of the South African politician to world criticism and censure, one has only to look at what is happening north of her borders.

While Christian people were gathering for their Good Friday and Easter services, hundreds of nationalist guerrillas were pouring into Mozambique and Zambia to take up battle stations against the new interim regime set up in Rhodesia. Instigated by Cuba and Russia, they wouldn't even give it a chance to work.

Instead of welcoming this desperately fought for Agreement between reason and appeasement which could bring at least stability and peace in a war-torn land, the majority of world leaders are joining the chorus of scorn and rejection. The ink on the historic document was hardly dry, when Robert Mugabe, Marxist guerrilla leader, poured contempt on it as if it was a mere scrap of paper. And the

what is going to happen in Rhodesia in the next few years — if not months. I write this in the aftermath of the furor



Pretoria's Union Buildings, seat of the South African Government.

created by the signing of the Historic Agreement between Mr. Ian Smith, Rev. Sithole, Bishop Muzorewa and Chief Jeremiah Chimau.

David Ottoway of the Washington Post mentioned that the USA and Britain launched an 11th-hour diplomatic offen-

and "advisors", and while the Marxists approve, he now talks of human rights inside Uganda. If he changes his mind about this pretended "help" then its because he sees his own dictatorship in danger. Because the Western nations and the UN did not

did not protest, Fidel's Foreign Legion moved into the gap left by the Portuguese administrations in Mozambique and Angola. Those among the black leaders who knew the score appealed to the West for help and decided to resist the invader. It was a

bloody but useless fight as we know now. Approached by the pro-western troops in Angola to provide a helping hand, South Africa sent in a brigade which made a clean sweep of southern Angola in a record time, but again the western Big Brother powers interfered and cried to UN, South Africa withdrew its troops, not wishing to cause an international incident. Do you see the strategy? Not the presence of the Marxists in Angola, but South Africa, is resented and vilified.

While the West does not raise the proverbial finger to

help but are playing the game of appeasement with the Marxists, they are carrying out their grand design of subversion of the globe. In this international game (which cannot even be called a contest) between democracy and communism who do you think

Southern Africa?

s winning so far, as one country after another goes down to the Communists? Those countries that lost their freedom during the middle 1940's, never got it back: There's a sad list of them: Poland, Hungary, Slovakia, Rumania, Luthiana, Latvia, Estonia, Finland, East Germany. Then came the mighty China — big prize indeed! — followed by North Korea, Vietnam, Laos, Cambodia, etc.

While western governments are with-holding support from South Africa and adding fuel to the flames in Rhodesia, the Cubans and Russians have a free hand to continue their deadly work of undermining the peace, sabotaging the promise of democratic government and keeping whole sections of the continent seething with unrest and revolution.

The real reason for Communist interest is not so much the question who will rule the new Zimbabwe, but at stake is the captive minds of the people, the riches of the country: Gold, copper, uranium, chrome, asbestos and vast deposits of iron; its agricultural potential; its well organized system of roads and railways; its ready-made, clean and modern cities and towns; its very healthy climate ideal for living.

The country is most certainly going to be baptized by its Bantu name: Zimbabwe, a name given to some historic and almost mystical ruins discovered by European adventurers, and linked to a 14th Century African kingdom of Monomotapa, according to early Portuguese and Dutch maps. New name or not, one wonders if the history of Rhodesia would've been different if power had been shared on a universal basis from the moment of Independence back in 1966? With hindsight we might even speculate whether a majority, unqualified vote then would have given the country a different path of events?

The Smith regime is over and never again will the white man have any ascendancy in the land his leadership and enterprise has helped to build into a modern state. The frustrated Mr. Smith has intimated that he is going back to farming after this tiresome and deadly game of politics. Who can blame him — a former hero of the British Royal Air Force who had helped to save Britain in her darkest hour?

For years he had fought a running battle with Britain whose government had refused to recognize Rhodesia's unilateral declaration of independence from the Federation. He did what he did, by

withdrawing his country from the Confederation of the two Rhodesias and Nyassland to save the country from the fate suffered by other former British colonies.

The fight goes on in Rhodesia and one wonders how the people of South Africa are reacting to it. They must be astounded at the vacillation tactics of Mr. Andrew Young, U.S. ambassador to the United Nations; by the whirlwind visit to Africa of President Jimmy Carter ("It's an ill wind that blows nobody any good"). A U.S. president who wants guerilla killers to help shape the future of Rhodesia, by insisting the terrorist Marxist forces of Robert Mugabe and Joshua Nkomo be allowed to participate in the interim government. All efforts to get the co-operation of the Communist forces will fail, because they have their minds set on taking absolute control — or nothing.

Mr. Young's antics, plus the spoil tactics of the Western nations, including Canada, will only hasten the evil day of total collapse of stable government in Rhodesia and bring the war of attrition closer to the South African borders.

While there was still time and hope for a peaceful settlement of the contentious issues, Mr. Young sought to discourage and ignore the present minority government, and showed the true UN spirit — to side with the forces of disruption and terror, turning at the same time a very blind eye to Cuban and Soviet interference and subversion.

Even now, after the agreement had been worked out as the wisest and timeliest under the circumstances, Mr. Young chose to "fear that it will mean war between black and black," another Angola type of war with 40,000 guerrillas ready to pour into Rhodesia, backed by the Soviets and Cubans. Mr. Young may be a successful human rights campaigner back in the States, but he fails dismally to understand the African mind. He fails abysmally in his role as peace-maker. He just cannot grasp what is at stake in Southern Africa, the ultimate conquest of a continent, the complete control of the strategic sea routes around the Cape which link two oceans, the Indian and Atlantic. This could be his finest hour, but it could also mean the beginning of the end of democratic, Christian government.

People we have spoken to, are amazed that this man, with the highly responsible post of Ambassador to the nations, can fail to understand the depth of wickedness and

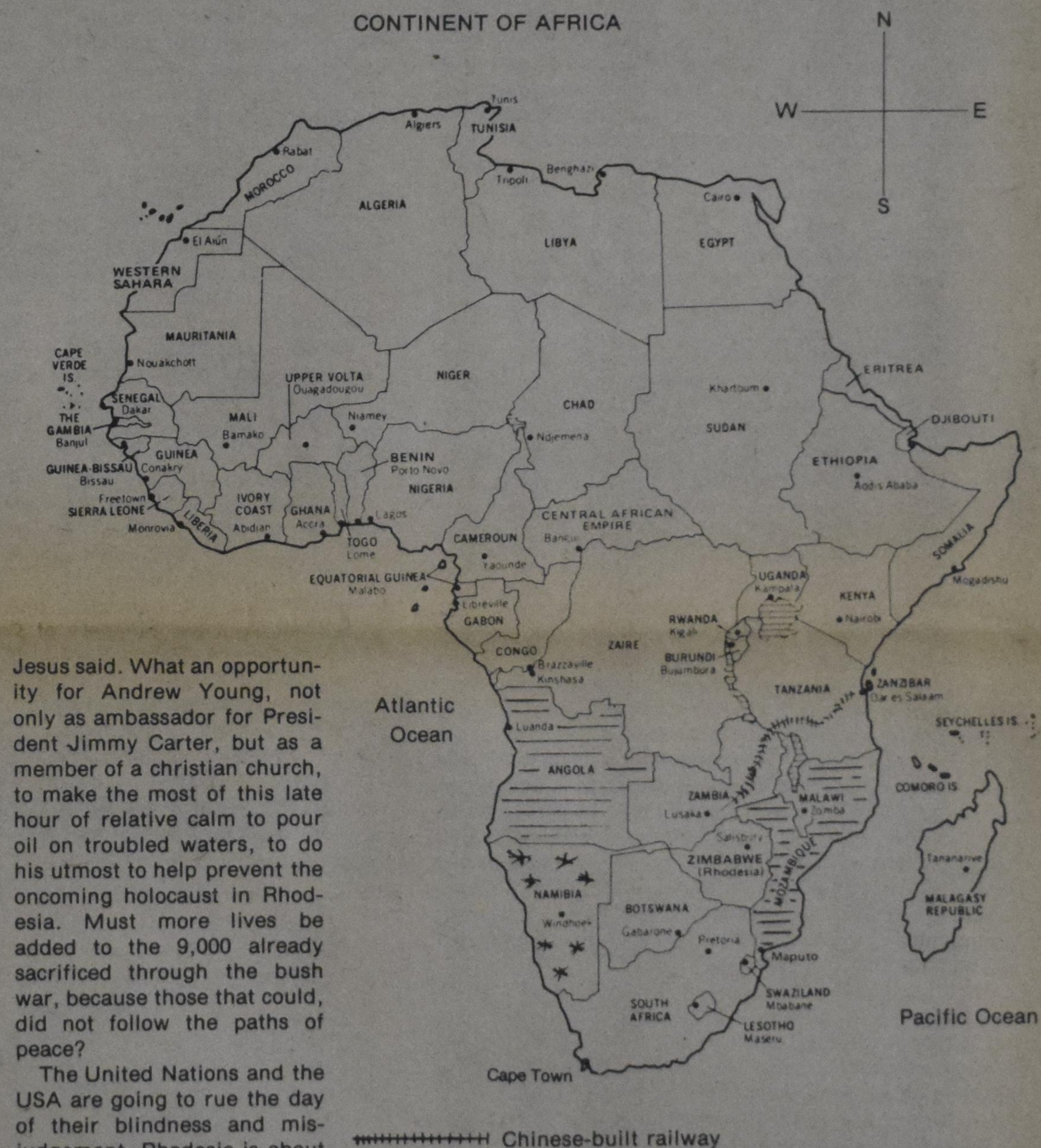
perversity of the Marxist mind. Did Mr. Young ever attempt to address the South African parliament and beard the lion in his den, as Mr. Harold MacMillan had done? He wouldn't deign to do so, for he regards the S.A. government as "illegal".

"Blessed are the peace-makers, for they shall be called the children of God,"

there were Israeli troops in Lebanon. The troops from Israel we understand were sent to neutralize continued provocation and attacks from that quarter by terrorists. Yet the UN attacks Israel for invading Lebanon and sends a peacekeeping force. Good. But then why not be consistent and condemn Russia and Cuba for intervening in other

greatest tyranny ever devised by man, but are these voices ever given a chance to speak out at the UN Assembly?

But the abrasive voice of Yasser Arafat is a welcome sound at UN. The terrorists Robert Mugabe and Nkomo will be assured of an enthusiastic hearing, because they are prepared to "carry on the just armed struggle for the libera-



Jesus said. What an opportunity for Andrew Young, not only as ambassador for President Jimmy Carter, but as a member of a christian church, to make the most of this late hour of relative calm to pour oil on troubled waters, to do his utmost to help prevent the oncoming holocaust in Rhodesia. Must more lives be added to the 9,000 already sacrificed through the bush war, because those that could, did not follow the paths of peace?

The United Nations and the USA are going to rue the day of their blindness and misjudgement. Rhodesia is about to be sacrificed to the dogs of war, and one more point will be scored for international Communism.

Did we hear any Western leader challenge the following statement by the Cuban vice-president, Rodriques?: "Cuba will go on giving the African Liberation Movements all the help they need, with or without co-ordination of other countries, according to what we decide here... We will give the Patriotic Front (guerillas) all the help they need just as we helped the M.P.L.A. before they became the government of Angola." (As quoted by High O'Shaunessy of the London Observer).

There are now more Cuban troops and Russian "advisors" and "technicians" in Angola and Ethiopia than

people's affairs where they actively support the forces of insurrection in countries like Ethiopia, in Mozambique and Angola? Why not ask those alien troops to go home? Why is their presence and activities not challenged by the West at the UN?

The UN is always denouncing Israel and demand they withdraw from seized Arab lands. Fine. But why not also denounce the Soviets and demand they withdraw from and give back all the land they gobbled up during and after Second World War? There are Christians there, behind the Iron Curtain, who are crying day and night for deliverance. More and more voices are taking up the cry against the

tion' of Zimbabwe..."

Let's hope that by the end of this year, when the transitional government hands over the reigns to duly elected responsible leaders to form a truly democratic majority-rule government, the hearts and minds of even the guerillas will have been won over, and true brotherhood and peace will reign.

"All of them come for violence...they mock at kings, and rulers are a laughing matter to them. They will sweep through like the wind and pass on. But they will be held guilty, they whose strength is their god."-Hab. 1:9-11.

Heer, voed onze lichamen en onze zielen

Als u de kerkgeschiedenis bestudeert merkt u dat er geregeld geklaagd wordt over het niet getrouw, constant lezen van de bijbel en het ontrouw leven bij de bijbel. Isidorus Van Pilusium (gestorven in het jaar 440 A.D.) roept in een van zijn preken uit: "Dit is juist de oorzaak dat we het jammerlijk toneel van zoveel ellende moeten aanschouwen, dat het bijbellezen veracht wordt en verworpen wordt, en ieder zijn eigen lusten boven de geboden des Heren volgt."

In de tijd van de Reformatie was er een opleving van het gemeentelijk leven. Men ging getrouw ter kerk, ook gedurende de week. In Geneve, een stad met 13.000 inwoners, waren er iedere zondag vijf diensten, iedere werkdag twee. De kerken waren tjokvol. Zelfs elke morgen om zeven uur voor dat men naar zijn werk ging. En Calvijn preekte cursorisch uit de Schrift, hoofdstuk na hoofdstuk werd voor de gemeente uitgelegd, want velen konden lezen noch schrijven. Er was toen ook nog geen bijbel voorhanden in de taal van het volk.

In Nederland kreeg men later de Statenbijbel (1637), men betaalde hoge prijzen, en had het er voor over om Gods Woord te bezitten. Velen bogen zich over de grote bladzijden van het zware boek, om Gods Woord te lezen en te verstaan.

Toch moeten we die tijd ook niet te optimistisch bekijken. Om een voorbeeld te noemen: In 1640 vond men in de Drentse gemeenten Vries, Roden, Norg en Zuidlaren nog niet eens een bijbel op de preekstoel!

We mogen gerust aannemen dat reeds in 1657 in een behoorlijk aantal van de Nederlandse Gereformeerde gezinnen een bijbel-uitgave in de nieuwe tekstvorm te vinden was. Er werd in het begin van de zeventiende eeuw veel en vlog gedrukt.

Het hebben van een bijbel was echter nog geen waarborg voor het lezen van de bijbel, en zeker niet voor een leven bij de bijbel. Ook schijnt men het nogal moeilijk gevonden te hebben om de bijbel te lezen. Er is een tractaat bekend van een zekere predikant, Johannes Visscher, dominee in Zutphen: Hij schreef een "Tractaat over het horen en lezen van Gods Woord." En daarin kunt u het volgende lezen: "Hoe droevig is het dat de bijbels bij zovelen achter de bank geworpen liggen... Sommigen zijn zo onheilig en hebben zo weinig lust tot het lezen van Gods Woord, dat zij zelfs geen Bijbel of Testament in hun huizen hebben en zo zij ze al hebben, nimmermeer daarin lezen... Anderen die voor zo profaan niet willen worden aangezien, hebben wel schone bijbels maar zij kunnen geen kwartier per dag uitsplijten noch zich verledigen om er een hoofdstuk of twee in te lezen."

Zo kan er in elke tijd gesproken worden over een zekere verwaarlozing van de Schrift. En de onkunde die er nog is ten opzichte van de bijbel is vooral toe te schrijven aan het gejaagde en drukke leven, de uithuizigheid, de onregelde arbeidstijden, de onordelijkheid van de maaltijden, de interesse van de gezinsleden voor de krant, tijdschriften, radio, televisie etc.

Het is alweer een tijd geleden dat prof. Huizinga in zijn boek "In de schaduwen van morgen" het woord aanhaalde van een voorstander voor radio en film bij het onderwijs, die onder de titel "the decline of the written word" (de ondergang van het geschreven woord) met blijde zekerheid een nabije toekomst voorspelde die het kind met afbeelding en toespraak zal opvoeden.

En in vele opzichten is dat waarheid geworden. We hebben een geslacht gekregen van plaatjeskijzers. En die tendens is voor het leven bij de Bijbel zeker schadelijker dan al het andere. Er is een groot gevaar dat wij eerder grijpen naar een tijdschrift met allerlei plaatsjes dan naar een nieuwe vertaling van de bijbel, al is die ook nog zo goed. We hebben al enkele bijbels met plaatjes of tekeningen, om toch maar de aandacht van de lezer te trekken.

Over het algemeen moeten wij het echter met het gepredikte en gelezen Woord doen. En wij moeten elkaar opwekken om geregeld van dag tot dag de bijbel te lezen. En vooral op 'geregeld' wil ik de nadruk leggen. Het komt de eer van Gods Woord te na als het hooi en te gras gelezen wordt. God is een God van orde. Daarom moeten we propageren: ordelijke maaltijden bekroond met de lezing van Gods Woord. Een engels gebed zegt: Nourish our bodies and our souls. "Voed onze lichamen en onze zielen".

J. Van Harmelen

Hoogtepunten uit de geschiedenis van

door Mr. Martin DeVos

DeVos is lid van de Maranatha Reformed Church van Wainfleet, Ont.

Mijn vrouw en ik kwamen als een jong echtpaar aan in maart 1949. Een van de eerste dingen die we deden nadat we ons in Burlington (Ont.) gevestigd hadden was te zoeken naar een kerk. Zoals zovele immigranten konden we geen engels spreken. Men vertelde ons dat er kerkdiensten gehouden werden voor Hollandse immigranten onder auspiciën van de Christian Reformed Church van Hamilton, Ont. en dat er ook zo nu en dan diensten werden belegd voor immigranten met een Nederlands Hervormde achtergrond. We besloten de laatste te proberen aangezien we beiden lid waren van de Hervormde Kerk in Nederland.

In het oude vaderland had men ons geadviseerd contact te zoeken met de United Church in Canada. We vonden dat echter te moeilijk vanwege de taalbarrière. Toen men ons dus de kans gaf samen te komen met mensen die ook Hollands spraken, grepen we deze kans met beide handen aan.

Dit waren de dagen van de zwervende predikanten, zoals

Ds. Leon de Bruin, die door de Ned. Hervormde Kerk gezonden was om de Nederlandse immigranten te helpen zich te vestigen en verder contact te zoeken met de United Churches. Een andere predikant was ds. Baptist, die zelf lid was van de Baptisten Kerk, maar Hollander en dominee zijnde, gevraagd was te preken voor onze groep in Hamilton. De meeste diensten werden gehouden in een kleine kerk aan de Park Street en het duurde niet lang of het gebouw was vol. Meer en meer immigranten begonnen samen te komen om te luisteren en te bidden in hun eigen taal.

Voor de meeste immigranten was de Reformed Church van America onbekend. Hoofd zakelijk door de inspanning van de gebroeders Dunnink in Waterdown werden we ons bewust van deze kerk in de Verenigde Staten. De broers hadden contact gezocht met functionarissen uit de Reformed Church in Grand Rapids, Michigan en hen gevraagd te overwegen over te komen naar Canada om de immigranten van de Hervormde Kerk te helpen. De Reformed Church antwoordde en de mogelijkheden werden onderzocht. Ze overzagen het arbeidsveld en besloten hulp te zenden in de vorm van predikanten die een

boodschap in het Hollands konden brengen. Spoedig hierna werd dominee Harri Zegerius benoemd tot directeur van de R.C.A. onder de Hollandse immigranten. Andere Hervormde dominees werden gevraagd naar Canada te komen om te voorzien in de geestelijke nood van de Hollanders.

In de tussentijd was de Christian Reformed Church al zeer geïnteresseerd geraakt in de Hollandse immigranten en stichtte een organisatie die goed voorbereid was om de zorg voor de immigranten op zich te nemen. De Reformed Church moest met niets beginnen en was daarom aanvankelijk schoorvoetend bereid de hulp te aanvaarden.

Men vertelde ons dat men wilde helpen om gevestigd te raken, met het idee in 't hoofd, dat zodra de immigranten geacclimatiseerd zouden zijn en vertrouwd met de engelse taal, zij contact zouden zoeken met de bestaande Canadese kerken. Het werk onder de immigranten droeg daarom een strikt zendingskarakter. De dominees die naar Canada waren gezonden door het bestuur van Domestic Missions kwamen op tijdelijke basis.

De Reformed Church vond

PERSOVERZICHT

door Carl D. Tuyl

•Het Bureau voor de Statistiek in Ottawa publiceerde weer eens sombere cijfers over de altijd maar toenemende duurte. Rundvlees was 150% duurder dan verleden jaar deze tijd. Inflatie in mei vertegenwoordigde een jaarlijks en angstwekkend 11.3 procent, en de kosten van levensmiddelen in het algemeen stegen met 3.9 procent.

•De regering in Ottawa maakte haar plannen voor grondwetshervorming bekend. Het document werd nogal skeptisch bekeken door woordvoerders van de provinciale regeringen.

•Wie tussen de regels van de pers doorleest ziet een toenemende benadering tussen Peking en Washington. Woordvoerders van het Witte Huis spraken over eventuele herziening van Amerika's betrekkingen met Taiwan. Amerika heeft radar installaties aan China verkocht, en in Den Haag waarschuwde de Chinese Minister van Buitenlandse Zaken de Navo landen tegen Russische militaire overmacht. De winden van de politiek waaien soms nogal eens om.

•Israeliese troepen hebben een Palestijnse basis in Zuid-Libanon vernietigd. Er waren tenminste dertien slachtoffers. Bij het terugtrekken van de Israeliese troepen brak gewapende onenigheid uit tussen frakties in Libanon die het gebied wilden bezetten. Een bloedbad waarbij veertig mensen omkwamen

was het gevolg.

•Intussen sprak Sadat in Egypte over zijn streven voor vrede. Om zijn woorden kracht bij te zetten sprak hij ook zo "tussen neus en lippen" over Egypte's toegenomen militaire sterkte.

•Er was gevaar dat het Amerikaanse ruimtelaboratorium naar beneden zou komen. Men is er in geslaagd om het 84-ton wegende ding een betere koers te geven. Die maatregel zou de ruimtevaart van het laboratorium met een jaar verlengen.

•De Cubaanse President Castro ontkende ten stelligste dat zijn land ook maar iets te doen had met de recente invasie in Zaire.

•Een onderwijzer en twaalf leerlingen verdronken in een meer in Quebec toen hun kano's omsloegen in ruw weer.

•Meer dan 1½ miljoen Fordjes moeten gerepareerd worden. De benzine tank aan de Pinto's zitten te ver naar achteren. Het gaat Ford meer dan 80 miljoen dollar kosten.

•Veroordeelden die in Ontario hun gevangenisstraf gedurende het weekeind uitzitten moeten van nu aan \$5.00 per dag kostgeld gaan betalen.

•Een "dominee" van de Unitarian Church noemde de evangelisatie bijeenkomsten van de Billy Graham organisatie in Toronto "theologische pornographie". Het zat 'm in het feit, zo zei deze "dominee", dat Billy Graham de Bijbel als waarheid beschouwde.

de R.C.A. in Canada



Algemene vergadering in de gymzaal van de McMaster Sport Complex, 17 juni.

[Foto door Martin Lensink & Bill Vander Marel]

zichzelf al spoedig betrokken in een lading werk, verspreid over heel Canada. Contacten werden gelegd met de Hervormde Kerk en Emigratie Diensten in Nederland en het duurde niet lang of een stroom van immigranten begon te arriveren. Tienduizenden per jaar. Voor al deze mensen moest op de een of andere manier gezorgd worden. Werk en onderdak moest worden gevonden en men moest door de eerste moeilijke jaren worden geholpen. Veel mensen ondervonden, spoedig na aankomst, al ogenblikken van depressie. Als er ooit momenten waren waarop een christelijke boodschap van hoop en steun nodig was dan was het in deze tijd.

De Reformed Church begon rond te kijken naar iemand met leiderschap, die richting en steun zou kunnen bieden in het werk onder de immigranten. Mr. John Heersink, vroeger burgemeester van een plaats in Nederland, werd gevraagd deze taak op zich te nemen. Spoedig hierna waren meer medewerkers nodig. Veel immigrantengroepen hadden zich gevormd en elke groep had een of meer personen in hun midden die geïnteresseerd waren in het bevorderen van het plaatselijke werk onder de immigranten. Zij dienden als centrum voor informatie en deden hun uiterste best zo veel mogelijk mensen in hun omgeving te brengen.

Iedere gevestigde kerk kan met liefde op die eerste jaren terugzien. Veel mensen hebben uitzonderlijk werk gedaan door vele, vele extra uren te geven in de zorg voor plaatselijke situaties.

De kantoor-staf en het werk van het R.C.A. hoofdkantoor in Hamilton groeide. Het duurde niet lang of de field-workers werden gevraagd rond te reizen en leiding te bieden waar dat nodig was. We herinneren

ons allemaal mensen als A.F. Vermeulen, A.Nauta, W.War-naar en Neil Eelman. Ikzelf was ook een van hen die door Ds.Zegerius gevraagd waren te laten liggen waar ik mee bezig was, en een zogenaamde field-worker te worden.

De volgende drie jaren zouden erg druk worden. Veel nieuwe mensen kwamen aan en hun noden waren zo gevarieerd. Een van de gedragslijnen van de Reformed Church was, een vriend te zijn van iedereen in nood. Het maakte geen verschil wie ons om hulp vroeg, of het nu een lid van de Hervormde Kerk was, of hij een niet-christen was of lid van een andere kerk, Rooms Katholiek of zo; niemand werd weggestuurd. Bijgevolg werd er extra werk op de schouders van de medewerkers gelegd.

U kunt zich voorstellen dat met zoveel werk en zoveel arriverende mensen, de geestelijke zorg voor de mensen onder hoge druk stond. In feite waren er geen dominees genoeg om rond te gaan dus werden leken genoodzaakt dienst te doen. Ik herinner me de eerste keer dat ds.Zegerius me vroeg tijdens de eerste jaren vijftig, naar het huis te gaan van John Langerap, bij Dunnville, om een christelijke boodschap te brengen. Hij vroeg me op een zaterdagavond om 10.30 u. omdat er iets verkeerd was gegaan met een vorige afspraak, en zo zou ik de volgende morgen om 10 uur moeten spreken.

Dit was slechts een begin; ik was soms maanden lang druk met alle soorten immigratieproblemen gedurende de week en leidde twee diensten op zondag. De andere field-workers deden hetzelfde geestelijke werk zodat wij het allemaal erg druk hadden.

Gelukkig kwamen er dominees van Holland over. Ds. J. Van Kuyken en nog een vijftal jonge mannen, waarvan Rev.

C.Bons nog steeds actief is in de Reformed Church.

Ik zal altijd blijven denken aan de onzelfzuchtige houding van zoveel eerste immigranten. Het gaf niet wat er van hen gevraagd werd, ze waren altijd bereid bij te springen. De deuren stonden meestal wijd open voor nieuwkomers, welk uur van de dag of de nacht ook. De mensen deelden alles samen, gewillig en met liefde. Als er ooit een tijd was waarin ik er trots op was een christen te zijn en lid van de Reformed Church, dan was het zeker gedurende die eerste jaren.

Ik stond op de loonlijst van de R.C.A. Board of Domestic Missions voor ongeveer 3 jaar en gedurende deze tijd werden steeds meer kerken geïnstitueerd. Persoonlijk heb ik de helpende hand gehad in het organiseren van vele kerken elk van hen is vandaag geestelijk springlevend en een getuigenis van de genade van God in hun gemeenten.

Toen de kerk begon te groeien kwamen er natuurlijk allerlei problemen naar voren. Een er van was de kwestie van kerk-organisatie. Gedurende die eerste jaren werden de gevestigde kerken lid van de dichtsbijzijnde classis in de Verenigde Staten. Het plan was dat de classes deze jonge immigranten-kerken onder hun vleugels zouden nemen om hen op elke mogelijke manier te helpen. De Canadese kerken zelf werden, om hun eigen identiteit te behouden en te bevorderen, georganiseerd in zogenaamde Consistorial Unions (Verbond van Kerkeraden). Dit verbond bloeide jaren.

Toen de stroom van immigranten terug begon te lopen moest speciale aandacht worden geschonken aan het "waarom" van het wonen in Canada. Welke taak, welk

belang kon worden gehecht aan Hollanders in dit land, en welke bijdrage zouden wij kunnen leveren aan Canada en aan onze gemeenten? De eerste overweging was natuurlijk een geestelijke. Op dit punt waren de inzichten nogal verdeeld. Sommige mensen waren tegen die tijd gaan twifelen of de Reformed Church ooit van enig belang zou kunnen zijn in dit land.

Ongeveer dertig kerken, of meer, waren tegen die tijd georganiseerd en toch waren we weinig en klein in aantal vergeleken bij de gevestigde kerken. Enkele van onze leiders vonden dat het beter zou zijn ons te vermengen met andere kerkgenootschappen. Anderen vonden dat we dat niet moesten doen, en onze Nederlandse identiteit en erfdeel te bewaren, en misschien door het inbrengen van onze cultuur in dit land, te helpen om dit een beter leefbare plaats te maken. Enkele van onze predikanten verlieten de Reformed Church en werden dominee in gevestigde Canadese kerken. Anderen, die dit al gedaan hadden, kwamen later terug en zagen kans de Reformed Church te dienen.

In 1962 stichtte de Reformed Church in Ontario haar eigen classis, bekend als Classis Ontario. Naar mijn idee hielp dit de identiteit te bevorderen van de Reformed Church in Canada. Onze aandacht moest nu worden geschonken aan wat er van ons werd geëist als Reformed Church van de R.C.A. in dit land.

We zijn in staat geweest veel dingen te leren van de ervaringen van de R.C.A. Vele van deze kerken, hoewel ze voor vele, vele jaren gevestigd zijn, hadden te lang aan de Nederlandse taal vastgehouden, met nadelige gevolgen. De Reformed Churches van Canada hebben deze fout in 't algemeen niet gemaakt. Vele van hen begonnen onmiddellijk gedeeltelijke Hollandse diensten en zondagsschool in 't Engels te introduceren. Young People Societies namen ook al spoedig de engelse taal aan als de belangrijkste op hun vergaderingen.

Na ongeveer dertig jaar zijn er diverse kerken in Canada die de hollandse taal geheel hebben laten vallen. In feite zijn er slechts 2 diensten per maand in mijn eigen kerk

waarin in het hollands wordt gepreekt en degene die daar heen wil moet al om 9 uur 's morgens in de kerk zijn.

Verrassend genoeg zijn er nog steeds mensen die deze diensten bijwonen, zelfs jonge mensen.

Het punt dat ik wil maken is dat de jeugd zich thuis voelt in de Reformed Church. Ze kunnen hun vrienden meenemen en hen laten voelen dat ze welkom zijn in onze kerken.

Gelukkig zijn we ook een kerk die in Christus gelooft. Hiermee bedoel ik dat we geloven in de Heer Jezus Christus als onze persoonlijke Zaligmaker en Hem prediken we.

Ik geloof dat dit kracht en richting aan ons werk in Canada heeft gegeven.

Een heel positieve houding wordt nu onderons ontwikkeld. We besteden aandacht aan het feit dat we buurtkerken moeten worden waar we ook gevestigd zijn. Mensen van andere nationaliteiten worden gevraagd met ons te vergaderen en zelfs verantwoordelijkheden met ons te delen. Hoewel dit nog niet op grote schaal voorkomt kan iedere kerk enkele mensen in hun midden aanwijzen die niet van Nederlandse afkomst zijn.

De Reformed Church van America viert dit jaar haar 350-jarig bestaan. We kunnen zeggen dat wij de allereerste Protestantse kerk op dit continent gesticht hebben. In feite weten allen die de geschiedenis van de R.C.A. kennen, dat dit het geval was in 1628 in wat nu bekend is als New York City. Deze kerk bestaat tot op vandaag.

We zijn trots op de bijdrage die de Nederlanders hebben geleverd aan de USA en Canada. Onze mensen worden over 't algemeen gerespecteerd als hardwerkend, eerlijk en toegewijd. We waren in staat deelnemers te worden in de economische en geestelijke groei en ontwikkeling van Canada. Ik voel dat we een plicht hebben te vervullen in dit land die zich uitstrekt in de toekomst. Diverse plannen zijn gemaakt en een of twee zijn al begonnen. Ik ben blij dat het werk van de eerste immigranten wordt voortgezet. We danken God voor onze deelname in de voortzetting van het werk in God's Koninkrijk door de R.C.A.

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de levens geschiedenis van **Pieter Vermeulen** door G  Verhoog

Gemeente Velsen  

20

Er gaat een dwingende kracht van hem uit, een onverstoort, niet te peilen meerderheid van geest, die alle menselijke razernij verslaat. Wat zegt hij altijd? "Die bij ons zijn, zijn meer dan die bij hen zijn."

De meester opent de deur, zo snel, dat Nelis even overbluft achteruit deinst. De meester ziet hem strak aan. "Wat is er aan de hand?"

"Hij het een borrel op!" gilt Da handenwringend vanuit haar hoek, wat haar man weer tot zijn positieven brengt. "Een borrel?" loeit hij, "ik heb er tien op, maar dat doet me niks, ik weet wat ik doe, kom hier!" Hij wil langs de meester dringen, maar de meester blijft onwrikbaar staan. "Nelis,   n ding: je mag binnenkomen als er te praten valt en anders verdwijnt je ogenblikkelijk uit mijn huis."

Als een wild dier ziet Nelis hem aan, zijn ogen blikkeren in de diepe kassen, een diep gegrom komt uit zijn mond, waar het schuim vanaf druip. Hij kijkt naar het mes, dat hij in zijn hand houdt.

"Denk je dat je mijn an kan?" vraagt hij grauwend, "as ik wil."

"Jij hebt geen wil," valt de meester kalm, maar koud-streng in, "jij hebt   n ding te doen: ga!"

Waggelend doet Nelis een stap achteruit, een stuipachtig verwaasde blik glijdt over zijn gezicht; langzaam keert hij zich half om, keert zich nog eens naar de meester, maar als hij de uitgestrekte arm van de meester ziet met de dwingende wijsvinger en het keiharde gezicht van de meester, keert hij enkele stappen terug, mompelend en vloekend. Dan ziet hij het brede mes in zijn hand, even schijnt hij na te denken over dat mes, wat? Hij, Rooie Nelis, die voor de duivel zelfs niet bang is, zal hier als een schoothonje weggestuurd worden? Hij keert zich weer met een ruk om. "As de meester dat wijf..."

"Ga!"

Nelis doet weer een stap terug als heeft hij een zweepslag in zijn gezicht gekregen. "As de meester wist -" stamelt hij ineens, "as de meester alles es wist wat dat wijf me andoet, dan zoudie anders optreeje, dan zoudie zelf die kop eraf hakke - dan!"

"Kwamen we allebei in de gevangenis," voltooit de meester kalm, zijn arm laten zakkend, "Nelis, als er met je te praten valt, mag je binnenkomen, ja, binnen komen. Leg dat mes neer, daar en ga zitten."

Grommend beziet Nelis het mes, als is het een kostbaar wapen dat hij moet afgeven en met die daad ook zichzelf zal

ontwapenen. "Ik heb 't zeker weer gedaan-" snauwt hij iets gekalmeerd.

"Je hebt het inderdaad gedaan," zegt de meester ironisch, "daarin heb je groot gelijk. Ben jij een kerel? Ben jij een grondwerker? Nijdig op zijn vrouw, moordenaar van zijn vrouw - man, wees toch wijzer."

Nelis is eindelijk op de punt van een stoel neergevallen.

"Ik zal koffie schenken." De stem van juffrouw Vermeulen klinkt wat ijl.

"k Mot geen koffie," valt Nelis uit.

Een licht rood vliegt over het gezicht van de meester, "Nelis, ik eis van jou, dat je mijn vrouw behoorlijk antwoordt, heb je dat goed begrepen?"

Schichtig ziet hij even naar de meester, dan knikt hij snel. "Ja."

De kopjes rammelen reeds. Da komt langzaam-voorzichtig uit haar schuilhoek tevoorschijn, houdt voor alle zekerheid de tafel tussen haar en Nelis in. De koffie wordt geschonken - dan zegt Nelis toonloos: "Ik ben niet zat en ik wil niet vechten, maar dat kreng..."

"Je vrouw bedoel je."

"Dat - dat - ze het m'n knijne versjacherd om centel!" Z'n woede laat weer op, hij buigt zich over de tafel naar de meester, "ja, ik weet wat u tegen mijn wil zegge, Rooie Nelis mag niet stropen, want de konijne zijn van meheer de baron, maar ik lus ook wel es wat. Als ik thuis kom van 't k rwei ben ik labberdebab van me werk en denk ik, Nelis, denk ik, voor je te kooi gaat heb je een lekkere klui in je bek - ik had em zelf gestroopt en heb me dat wijf de knijne an een ander verkocht om cente-" Hij slaat woest op de tafel. "Dat zal ze wete!"

"Dus geen konijnen geslacht, maar je vrouw aan het mes geregen," zegt de meester, "je weet dat het allebei verboden is."

"k Hou niet van die lolletjes," grauw Nelis.

"Ik houd niet van jouw grappen," pareert de meester, "je weet heel goed dat je niet mag stropen; je kunt wel eens een konijntje schieten, dat mag maar je moet er tevreden mee zijn en afblijven van de terreinen waar je niet hoort en dat zijn de terreinen van "Waterland" en de "Heereduinen." Dat stropen is dus voorbij, begrepen? Nu over je vrouw, waarom moest ze geld hebben? Geef je haar niet genoeg?"

"Zat genoeg."

"Meester," beeft Da's stem, "ik heb al in geen weke cente gehad en waar mot ik ete vandaan hale?"

"Jij met je centel!" valt Nelis tegen haar uit, "jij het nooit niet genogt!"

"En jij verzuip alles bij Hein en Malle Riek," schiet Da's stem schrill uit.

Nu valt de vlakke hand van de meester op tafel. "Luisteren jullie eens: we gaan iets afspreken. Er wordt niet meer gestroopt en jij geeft je vrouw genoeg geld, zodat ze jou en je kinderen kan verzorgen. En Da maakt geen stiekeme handeltjes meer, wat deksel! Jullie lijken wel een stel kleine kinderen! Zijn jullie mensen die een machtig kanaal graven? Doe niet zo kinderachtig!"

"Maak het nu weer goed tussen jullie," klinkt de bemiddelende stem van juffrouw Vermeulen.

"Ik durf niet," jammert Magere Da, "ik ga niet."

Nelis ziet haar met onverholen minachting aan. "Zie je wel?" zegt hij, "ze is helemaal gek."

"Wat wil je dan?" vraagt de juffrouw aan Da.

"Hier blijven," stoot Da uit, "ik durf niet met die vent naar de keet terug, hij stoot me sebiet vannacht een mes door me keel."

"Het is misschien goed; als we Da een dagje te logeren nemen," stelt de juffrouw aan de meester voor, maar Nelis valt uit: "Die halve gare? Ze most een goeie slobber luste."

De meester komt tot een besluit. "Da blijft hier," zegt hij de deur voor Nelis openend, "nee, dat mes krijg je niet terug; als je tot jezelf bent gekomen, krijg je wel je vrouw terug."

Wild zwaaiend met zijn armen keert Nelis naar zijn keet terug. In de zijkamer heeft de juffrouw het gereedstaande wiegje snel weggehaald, dan maakt ze de alkoof gereed voor het verblijf van Magere Da.

Drie dagen is Da de gast in het meestershuis, dan komt Rooie Nelis op een avond weer voor het raam om dit met zijn knokkels te bewerken. "Nou, magere, kom dan maar weer," loeit hij, "ik zal je niks doen as jij je jatte van me vee afhoudt en lane me nou weer gewoon doen."

Het is of Magere Da opfleurt. "Kijk," zegt ze, "nou isie gans weer z'n eige zelfers en eigenlijk mag ik em wel, ik gaan dan maar en welbedankt."

De meester ziet haar naast Rooie Nelis het pad aflopen, naar hun keet. Mietje staat naast hem. De meester lacht even. "Laten we maar lachen," zegt hij, "maar het is om te huilen. Wat een toestanden."

"Ze zijn weer bij elkaar," zegt zijn vrouw, "ik geloof, dat ze toch niet buiten elkaar kunnen..."

14 Kerstfeest achttien-honderd-acht-en-zestig op de Heide. "Ik hou niet van die geintjes," moezert kroegbaas Hein, "ze lope mijn hande voorbij voor een mager kopple chocola."

"Alleen de kinderen," bezweert Malle Riek, voor een beslagen spiegeltje haar wijde rok in betere plooi en leggend, wat haar slecht lukt vanwege haar tweehonderd pond aan gewicht, "de manne ken je tuurlijk hier verwachten."

Hein snuift minachtend om dergelijk onnozel vrouwegekl ts. "We zalle zien."

Bij de Natte is het ook geen Kerstvrede. "Ik naar Kerstfeest?" buldert hij van het lachen, hij wijst naar de jonge Heiltje, die haar vader naar het feest van de meester wil hebben, "k zien me eige al zitte zinge van de herdertjes." Hij dreigt te stikken van de lach.

Jans staat te draaien om de hondekar, waar haar vader onder ligt, omdat er weer eens iets aan mankeert. "Ga nou mee naar het feest," zegt ze nijdig, "nou heppu wat lolli s en nou gaatu niet."

"Ja, ik heb echt wat lolli s," vindt haar vader, "ik leg hier in de veertig grade kou op me rug onder de hondekar om dat rotding te make, geef die hamer es an en leg niet an me kop te zevere met kerstfeesies."

Sietske, de dochter van Toon de Lijs en zijn drankzuchtige vrouw kondigt niets aan, ze gaat en Marretje heeft iets anders bedacht.

"Ik en jullie gaan naar het Kerstfeest," zegt ze, waar haar vader, de baardige grote De Zeeuw bijstaat.

"Zo," zegt De Zeeuw tegen zijn vrouw, die in een ziedende pan met aardappelen verwoed staat te prikken, "hoor je dat?"

"Ja, k ben niet doof," snauwt ze. Ze opent de deur van de keet om de dampend hete aardappelen af te gielen, het water is meteen een strookje ijs, "tegenwoordig doen de kinderen, de apen, persies wat ze in d'r kop hebben en vragen hoort er niet meer bij."

Marretje probeert haar nagels schoon te krijgen. "Wouen jullie dan mee? vraagt ze."

"En we moeten van jou," briest haar moeder.

Marretje haalt onverstoord de magere schouders op. "O, dat hoeft niet."

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Notes of Thanks

BERGSMA: We wish to express our thanks to our children, grandchildren and friends for making our 40th anniversary an unforgettable day. Above all we thank the Lord for His many blessings over all the years and pray for His guidance for the time to come. Mr. and Mrs. Aan Bergsma. 130 East 5th St., Hamilton, Ont.

HORNEMAN: We sincerely thank our children, relatives and friends who remembered us on the occasion of our 30th Wedding Anniversary with best wishes, cards and gifts. Above all we thank God for all His blessings in all these years. Martin & Claire Horneman.

PIJPKER: Dank aan de Here onze God die ons samen deze 45 jaren heeft willen leiden. Dank aan onze kinderen en kleinkinderen die een gezellig samen zijn voor ons georganiseerd hebben, zodat we met onze vrienden dit heuglijk feit mochten herdenken. Dank aan al onze vrienden voor de vele gelukwensen, bloemen en giften. Mr. & Mrs. T. Pijpker, R.R. #1, Agincourt, Ont.

STARING: We would like to take this opportunity to thank the Lord for our wonderful children, relatives and friends. Through His goodness to them, they made possible a honeymoon trip to Florida to celebrate our 25th Wedding Anniversary. Thank you to everyone who contributed so generously. Also sincere thanks to everyone who sent cards, and flowers and to those who attended the open house, June 3, 1978. We will not soon forget this. God bless you all and may He continue to hold us together in the bond of love. Pim & Wietske Staring, 4316 33 Ave. S.W., Calgary, Alberta.

Births

DAM: With thankfulness to God, we are proud to announce the safe arrival of **TIMOTHY CECIL**, 6 lbs. 11 ozs., born on June 6, 1978, a little brother for Shelley and Lori Ann. Proud parents are: Cecil and Sybrich (Jonker), 7065 Parklawn Cres., Niagara Falls, L2G 5B8.

STEENBEEK: With deep gratitude to God, the Creator of all life, we joyfully announce the birth of our third child, a son, **ROBERT ANDREW**, born on May 18, 1978. He is a healthy little brother for Renata and Wayne. Proud parents are Arend and Olga Steenbeek, nee Hartholt. Robert Andrew is the twelfth grandchild for Mr. and Mrs. Albert Hartholt of Kitchener and the eleventh grandchild for Mr. and Mrs. Wieger Steenbeek, Ede, Holland. 92 Pinedale Drive, Kitchener, Ont.

Marriages

FABER-ZONDERVAN: Mrs. Fenna Faber of Strathroy and Mr. and Mrs. Alex Zondervan of Chatham, are happy to announce the forthcoming marriage of their children, **DOROTHY** and **EDWARD ANDREW**. The ceremony will take place, the Lord willing, at the East Christian Reformed Church of Strathroy, Saturday, July 15, 1978 at 4 p.m. Rev. P. Kranenburg officiating. Future address: 73 Forward Ave., London, Ont.

Marriages

HEERINGA-SELLES: Mr. & Mrs. J.W. Heeringa of Stoney Creek, Ont. and Rev. and Mrs. L. Selles of Hamilton, Ont. are pleased to announce the forthcoming marriage of their children, **JACKIE** and **REIN**. The ceremony will take place D.V. June 30, 1978 at six-thirty o'clock at the West End Christian Reformed Church, Edmonton, Alberta. Future Address: 20 Sunset Blvd., St. Albert, Alta.

JANSSEN-BUIST: Mr. & Mrs. George Janssen are pleased to announce the forthcoming marriage of their daughter, **CHRISTINE JOHANNA** to **TONY BUIST**, son of Mr. Altjo Buist of Holland. The wedding ceremony will take place D.V. July 7, 1978 at seven p.m. in the St. Andrew Presbyterian Church in Tillsonburg, Ont. Rev. Wm. Renkema officiating. We pray that God may bless them and lead them on their way together. Their future address is: R.R. #3, Norwich, Ont.

RINTJEMA-VREMAN: Mr. & Mrs. Martin Rintjema of Chatham, Ont., and Mr. & Mrs. John Vreman of Winchester, Ont. are happy to announce the forthcoming marriage of their children, **DIANE** and **KEITH**. The wedding will take place the Lord willing on July 15, 1978 at 2:30 p.m. in the Free Reformed Church of Chatham, Ont. Rev. C. Bos officiating. Future address: 533 St. Clair St., Chatham, Ont.

VAN ARNHEM-ROUKEMA: Mr. & Mrs. H. Van Arnhem of London, Ontario and Rev. A.B. Roukema of Burlington, Ontario are happy to announce the forthcoming marriage of their children, **DEBORAH** and **JERRY**. The ceremony will take place on Saturday, July 8, 1978 at 3:30 p.m. at the First Christian Reformed Church, 513 Talbot St., London, Ontario. Rev. D.J. Hart officiating. Future address: 230 Clarke Side Rd. #88, London, Ontario.

VANDER WEKKEN - DE SCHIFFART: "Give thanks to the Lord of Hosts, for the Lord is good, For His steadfast love endures forever!" Jeremiah 33:11.
Mr. & Mrs. John Vanderwekken and Mr. & Mrs. Jake de Schiffart are pleased to announce that their children, **BETTY** and **JOHN**, wish to begin their married life together with the Lord. Therefore, they are to be married on Friday, July the twenty-eighth, nineteen hundred and seventy-eight the Lord willing at three o'clock, Bethel Christian Reformed Church, Lacombe, Alta. Minister: Pastor P. Sluys. Future address: P.O. Box 2267, Lacombe, Alta. T0M 1S0.

VIS-VERDUYN: Mr. & Mrs. Lawrence Verduyn were married June 9, 1978 in Dundas. The bride is Shirley Vis of Jerseyville, Ont., daughter of Mr. & Mrs. Leen Vis. The groom is the son of Mr. & Mrs. John Verduyn of Dundas. Rev. Dr. Murray J.F. Ford of Divinity College officiated.

Anniversaries

Winschoten 1953 Rexdale 1978
We rejoice with our parents,

FRED and BERNICE BOVEN
(nee Havinga)

on the occasion of their 25th Wedding Anniversary. You are invited to their open house to be held D.V. on Saturday, July 8th from 2-5 p.m. Their thankful children:

Fred and Ruth
Ray and Shirley
Theresa
Theo
Home address: 8 Norfield cres., Rexdale, Ont. M9W 1X6.

Anniversaries

1953 1978
On July 2, 1978 we hope to celebrate the 25th Wedding Anniversary of our parents,

TAEKE DOUWES
and
FRANCES DOUWES
(nee Hogeveen)

We pray that God will continue to bless them in the years to come. Their children,
John & Marilyn — Calgary, Alta.
Janet

Charles
Sandra
Ronald

Open house will be on Monday, July 3, 1978 in the Fellowship Hall of the Ebenezer Christian Reformed Church, Jarvis, Ont. from 7:30 p.m. to 10:00 p.m. Best wishes only. R.R. #4, Simcoe, Ont., N3Y 4K3.

With joy and thankfulness to the Lord, we congratulate our parents and grandparents,

JOHN and TENA ELLEN
(nee Prins)

on their 40th Anniversary on June 24, 1978. It is our prayer that God will continue to guide and bless them in the years to come. Their loving and thankful children and grandchildren:

Jack & Avlyn Vanden Born; Jackie, Lance—Edmonton, Alta.

Dick & Joan Roeters; Carmen, Kristen, Sue Ellen — Grand Rapids, Mich.

Ralph & Jane Bruinsma; Gina, Julie, Ross, Roger — Lethbridge, Alta.

Raynold & Carol Nieboer; Scott, Arment — Picture Butte, Alta. George & Gerry Ellen; Michelle, Cary — Rochester, Alta.

Norman & Carla (fiance) Ellen — Calgary, Alta.

Tim Ellen — Lacombe, Alta.

Home address: Box 789, Lacombe, Alta. T0C 1S0.

Aalten 1953 1978 Grimsby
The Lord is your keeper; the Lord is your shade on your right hand. The Lord will keep your going out and your coming in from this time forth and for evermore. Psalm 121:5,8. On June 17th we celebrated with our parents,

HENK HEERSINK
and
BETSY HEERSINK (Klomps)

their 25th Wedding Anniversary. It is our wish that the Lord continue to shower His blessings upon them in the years to come.

John
Robert & Nancy Knegt
Peter
Brian
19 Geddes Street, Grimsby, Ont. L3M 1J3.

1948 1978
With joy and thankfulness to our faithful God, we hope to celebrate on July 2, 1978, the 30th Wedding Anniversary of our parents,

HENK and HELEN JANSSEN
(nee Timmerman)

Their wedding text was Proverbs 3:6. In all your ways, acknowledge Him, and He will make straight your path.

Their thankful children:
Harry & Susan Janssen; David, Jeffrey — Brampton, Ont.

Rick & Loralee Janssen — Burnaby, B.C.

Ina & Bob Mitchell — Georgetown, Ont.
Hennie Janssen — Mississauga, Ont.

John & Jackie Janssen; Tammy — Orangeville, Ont.

William Janssen — at home
It is our prayer that God will continue to bless and keep them in the years to come as He has done in the past. Home address: 65 Rose-dale Ave., Brampton, Ont.

Anniversaries

Congratulations to our parents,,
CORNELIUS and MARGARET
HYMA (nee Kloosterman)

on the occasion of their Silver Wedding Anniversary, July 18, 1978. May God continue to richly bless them. With love,
Peter & Shelley

Arnold
Edie & Brian
Sandra & Tony
John
Teresa

Vlaardingen 1953 Paisley 1978
July the 8th

It is with joy and thanksgiving that we will celebrate the 25th Anniversary of our parents,

PETER and WILLY MELLEGER
(nee Dammers)

We praise God for His wonderful love and guidance throughout the past years, and pray for His continued blessing in the years to come.

Pauline — Nelson, B.C.
Nancy — Kincardine
Home Address: Box 274, Paisley, Ont. N0G 2N0.

With thanks to God, we hope to celebrate the 25th Wedding Anniversary of our parents,

KLAAS and ANNE NOORDHUIS
(nee Felix)

on July 14, 1978. All relatives and friends are cordially invited to an open house to be held on Friday, July 14, 1978 from 7-10 p.m. at the First Christian Reformed Church, 67 Taunton Rd., Toronto. Home address: 57 Taunton Rd., Toronto, Ont. M4S 2P2. Their children:

Frank
Joanne

1933 1978
We hopen op 5 juli het 45 jarige huwelijks feest van onze ouders en grootouders,

WALTER PLOEGMAN
en
GRIETJE PLOEGMAN
nee Vischer

te gedenken. Dankbaar zien we terug hoe God deze 45 jaar, vader en moeder, Opa en Oma voor ons en elkaar heeft gespaard, en een rijk gezegend huwelijksleven heeft geschonken. We wensen hun Gods onmisbare zegen toe in de komende jaren. Hun dankbare kinderen en kleinkinderen:

Fred & Hilda Ploegman; Andrea, Patricia, Charles — Carrying Place, Ont.

Peter & Florence Ploegman; Walter, Jeannette, Peter Jr. — Belleville, Ont.

Clarence Ploegman; Marie, John — Trenton, Ont.

Klaas & Jane DeJong; Richard, Robert, Darrell, Valerie — Belleville, Ont.

R.R. #1 Ameliasburg, Ont.

With thankful hearts to the Lord, we hope to celebrate, on July 11th, 1978, the 45th Wedding Anniversary of our beloved parents and grandparents,

LODEWIJK J. SCHREUDERS
and
FINTJE SCHREUDERS
(nee DeLang)

Their help cometh from the Lord, which made heaven and earth. May the Lord preserve their going out and their coming in from this time forth, and even for evermore. (Psalm 121 modified).

Their grateful children and grandchildren,

Luke & Audrey Schreuders; Marion, Ron, Eric — Bolton, Ont.

John & Leny Versteeg; Margo, John Paul, Donnie — Bolton, Ont.

Ted & Ardith Schreuders; Carl Douglas — Edmonton, Alta.
31 Sackville St., Bolton, Ont.

Anniversaries

1948 June 25 1978
On June 25, 1978, the Lord willing, we hope to celebrate with our parents and grandparents,

JAN SCHEERHOORN
and
JURIENA HARMINA
SCHEERHOORN
(nee Van der Velde)

their 30th Wedding Anniversary. We are thankful to God for blessing them so richly and it is our prayer that He will continue to bless them in the future. Great is the Lord, and greatly to be praised. Their grateful children and grandchildren:

Gerry & Minnie Huinink; Renee, Gerry, Joanne

Henry
Alice
John

R.R. #4, Woodstock, Ontario.

Praise the Lord!
Bennebroek New Westminster
1953 1978

SID and GERDA TJEPKEMA
(nee De Heer)

and their children,
Pete & Agnes Tjepkema
Cornie & Geraldine Hertgers; Julia Arnie & Janet Tjepkema
Sylvia Tjepkema
Dorothy Tjepkema

extend a warm invitation to all their friends and relatives to share in the celebration of their 25th Wedding Anniversary. A reception will be held D.V. on Monday, July 3, at 8:00 in the Centennial Lodge in Queens Park, New Westminster. Home address: 419 School Street, New Westminster, B.C. V3L 3M1.

1953 Psalm 37:5 1978

The Lord willing on July 9, 1978, we hope to celebrate the 25th Wedding Anniversary of our parents,

ARIE and JACOBA VOSKAMP
(nee Van Geest)

We thank God for the 25 years of marriage He has given them and pray that the Lord will continue to bless and guide them through the years to come.

Their children,
John & Audrey Kemper; David Marian & Ralph Enzlin (engaged)
Peter
Frank
Harry

Home address: R.R. #1 Millgrove, Ont., L0R 1V0.

Obituaries

On Wednesday, June 7, 1978 the Lord called home our beloved niece and cousin,

HILDA WENDY HOEKSTRA

at the age of 22. Jesus please help us understand why You have changed our dreams and plans. You know that we will miss her too. But we will meet beyond the blue. Jesus please help us understand.

Ome Jan & Tante Waltje — Holland
Ome Siebe & Tante Renske — Holland

Ome Dick & Tante Tena — Brampton, Ont.

Ome Klaas & Tante Anneke — Hampton, Ont.

and all the cousins.
Oshawa, Ontario.

Wednesday, June 7, 1978. We hereby extend our deepest sympathy to the Hoekstra family and to John Visser for the sudden death of their beloved daughter, sister and fiancée,

HILDA WENDY HOEKSTRA

"Come, let us return to the Lord. It is He who has torn us, He will heal us. He has wounded, He will bind us up." Hosea 6:1

Their friends,
Fam. P. Keizer
Fam. A. Kuiken
Fam. Y. Kuiken
Fam. B. Eenling
Fam. A. Brouwer

Classified Advertising

Obituaries

On Friday, June 9th, 1978 it pleased the Lord our God to take unto Himself after months of severe suffering, our dear husband, father, and grandfather,

PIETER SCHURINGA

at the age of 70 years. Husband of Geeske Brandsema, Dedemsvaart. Father of, Margaret Schuringa-Drenth—Weland Jct., Ont.

Jan & Annie Schuringa — Middelburg

Lida & Gerard de Jager — Kapelle Ina & Henk Timmerman — Cambridge, Ont.

Coos & Mello Mellema — Zwartsluis

Rita & Jan Hoogstrate — Zuidhorn Wilko & Jolien Schuringa — Assen Betty Schuringa and Piet Jan Barnhoorn, Noordwijk a/Zee. 22 grandchildren.

Rev. 21: There will be no more death, no more grief, or crying or pain. Rejoice in the Lord!

On June 11, it pleased the Lord to take unto Himself, our dear mother and grandmother,

ELSJE SNIPPE

(nee Slendebroek)

in her 80th year. Dear wife of Jan Snippe in Holland.

John & Diane Snippe — Sarnia Riek Visser — St. Catharines

Albert & Freda Snippe — Limehouse

and 10 grandchildren.

Lords Day 1 was very much the strength of her life. As for us, we thank the same Lord that He gave her to us for so many years.

J. Snippe, Bejaardenhuis (De Bunderhof), Postbus 650, 6160 A.R., Geleen (L.), The Netherlands.

Het behaagde de Here om tot zich te nemen na een langdurig lijden, ons geliefd medelid,

MRS. G. VAN BOVEN

Wij herdenken met dankbaarheid het vele werk dat zij voor onze vereniging mocht doen. Want als wij leven, het is voor de Here; en als wij sterven, het is voor de Here. Het zij wij dan leven, het zij wij sterven, wij zijn des Heren. Romeinen 14:8.

De Hollandse vrouwen vereniging, St. Thomas, Ontario.

On Thursday, June 8, 1978 the Lord in His infinite mercy called home His child, our dearly loved mother and grandmother,

GEERTRUIDA WILHELMINA

VAN BOVEN (nee Nagelkerke)

at the age of 63. Widow of Anthonie Cornelis van Boven since 1962.

Alice & Henry De Vries; Monica, Michael, Cheryl — St. Thomas

Ken & Stiena van Boven; Kim, Gina Scott — Burgessville

John & Adriana van Boven; Michelle, Lisa — St. Thomas

Gerard van Boven — St. Thomas

"For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor power, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." Romans 8:38,39.

Out of my bondage, sorrow and night, Jesus I come to Thee.

The Lord called home on Thursday, June 8, 1978 our dear daughter, sister and aunt,

GEERTRUIDA W. VAN BOVEN

(nee Nagelkerke)

That she is now with the Lord is our comfort.

Mrs. Janna Nagelkerke — Oakville Jane & Adrian Lambregtse — Grand Rapids

Helen & Adrian Gelok — Oakville Grace & Joe Wymenga — St. Thomas.

nieces and nephews.

Funeral services were held on Saturday, June 10, 1978 from the Chr. Ref. Church in St. Thomas.

Obituaries

Mijn genade is u genoeg! 2 Cor. 12:9.

Van zorg ontslapen, opgenomen in heerlijkheid mijn dierbare vrouw, onze zorgzame moeder, grootmoeder en over-grootmoeder,

GEERTRUIDA VAN DER GOOT

Waterloo, 10 juni, 1978.

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Wypke (Bill) Kok & Alida (Ellen) Kok-Wynia — 122 Breckenridge Dr., Kitchener, Ont.

Oeds (Otto) Kok & Catharina (Tiny) Kok-de Vries — Joseph St., Breslau, Ont.

Grytsje (Greta) Plantinga-Kok & Jan (John) Plantinga — 57 Bellington Cres., Hamilton, Ont.

13 kleinkinderen en 1 achterkleinkind.

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Teachers Needed

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LONDON: London District Christian Secondary School, 24 Braesyde Ave., London, Ont., N5W 1V3. Tel. 455-4360. You are invited to apply for a combination MUSIC/ENGLISH opening (THEATRE ARTS AN ASSET). Please send qualifications, experience, references with your application to: W. DROST, PRINCIPAL.

SARNIA: SARNIA CHRISTIAN SCHOOL still needs a part-time french teacher. Please send inquiries to: Gary Duthler (Princ.), Sarnia Chr. School, 1273 Exmouth St., Sarnia, Ont. N7S 1W9 or phone (519) 344-4562 (school) or (519) 344-9794 (res.).

CALGARY: Calgary Christian School is in need of a high school teacher in the business area for Sept. 1978. Please forward application and resume to Mr. G. Vander Veen, principal. Phone 242-2896 or write: Calgary Christian School, 2839-49th St. S.W., Calgary, Alta. T3E 3X9.

EDMONTON: Edmonton Christian Schools have 2 part-time kindergarten positions available. Our schools offer attractive salaries, relocation allowances, and fringe benefits and professional allowances such as course subsidization and professional development days. Please contact: Lee Hollaar, principal, Edmonton Christian Schools, 13470 Fort Rd., Edmonton, Alta., T5C 1C5. Telephone: 403-475-2818.

SMITHERS: To split a combined classroom, Smithers Christian School needs a primary teacher for the coming school year. Contact J. Bandstra, Box 2299, Smithers, B.C. V0J 2N0 or phone: 604-847-2395.

VICTORIA: Saanich Christian School needs a grade 1 teacher this September. Application, including resume are invited from experienced teachers. All applications will be carefully considered but preference will be given to those with some musical background. For further information contact the principal, Mr. W.A. Van Dyke, 3150 Balfour Ave., Victoria, B.C. V9A 1S1 or phone 604-384-7404 (home).

WINNIPEG, MAN.: The Greater Winnipeg Society for Christian Education operating Calvin Christian School invites applications for a Teaching Principal for the 1978-79 school term. Calvin Christian School has a low student-teacher ratio with students in grades 1 through 9. Some time for administrative duties is allotted during school hours. Please direct inquiries, application and resume to: Box 44, Station F, Winnipeg, Man. R2L 2A5 or phone Mrs. Bakker at 204-667-5851 or Mr. H. Faber at 204-338-3553.

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Trinity College graduates

class of 1978

Saturday, May 20 marked the eighth commencement ceremony of Trinity Christian College, Palos Heights, Illinois. The 11 a.m. event was held at the Orland Park Christian Reformed Church, 7500 West Sycamore Drive, Orland Park, Illinois.

The 54 graduating seniors, parents, friends and faculty were addressed by Mr. Stan Koster, Academic Dean of the College. Greeting and the invocation were given by Mr. Stephen P. Mitchell of South Holland, Illinois, chairman of the Board of Trustees. Mr. Henk Bruinsma of Ontario, a member of the graduating class lead the graduation liturgy.

The pre-commencement activities began Friday, May 19, at 8 p.m. with a service of prayer and thanks held in the College chapel. This was followed by a reception for seniors, parents, faculty, and administration in the college dining hall.

The 1978 graduating class includes students from six states, Canada and Viet Nam. Many students have already received positions in business education, or have been accepted into graduate schools.

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LET'S PLAY CHESS

Editor: Pete Layer

THE APRIL LADDER

Contestants	Problems: #739	#740	#750	#760	Sub-total	Prev. Total	Total
	Points:	3	2	3	2	10	
K. Amsinga (II)	3	2	3	2	10	84	94
							WINNER!
H. Brouwer	3	2	2	2	9	70	79
J. Wilms (III)	3	0	3	0	6	66	72
H. Douma (I)	2	2	3	2	9	46	55
R. Buist	-	2	-	0	2	46	48
F. Vander Woude	-	2	-	-	2	45	47
B. Cooke	0	2	-	-	2	40	42
A.J. Klein	3	2	3	2	10	17	27
M. Melissen (V)	-	2	-	0	2	16	18

Comments:
Congratulations go to Mr. Amsinga who has reached the top of the ladder for the third time. The publisher will send you a book prize soon. I hope you will have many happy returns climbing the ladder. Many contestants wrote that they were very busy studying and teaching, and so only could tackle the two-movers. I hope everything went well with the exams. One solution was sent from England and came well within the time limit.

APRIL SOLUTIONS

#739 (Curra) Key: 1. N-N8 tempo 1.--, P-Q5; 2. N-K4 ch., K-Q4; 3. R-B5 mate or 2. --K-K4; 3. Q-B5 mate. 1.--, N-K3 moves, 2. R-B6 and 3. Q-B6 mate, 1.--, N-B2 2. P-Q4 and 3. R-B6 or B-K5 mate. 1.--, N-Q1 or Q5; 2. R-Q8 ch., K-B4; 3. QxP mate; 2.--, K-K4; 3. RxP mate. 1.--, K-K4; 2. N-B6 ch., K-Q3; 3. Q-K7 mate

#740 (Weenink) Key: 1. B-QN7 thr. 2. R-Q6 mate. Try: 1. R-Q6? RxB no mate

#741 (Schuurman) Key: 1. K-K8 thr. 2. N-B7 mate. 1.--, N-K3; 2. N-B7 ch., KxBP; 3. RxN mate 1.--, Q-Q6; 2. N-B7 ch., K-K5 (This second move is repeated in the rest of the variations) 3. Q-K3 mate 1.--, QR-Q6; 3. NxN mate. 1.--, RR-Q6; 3. N-QB3 mate. 1.--, B-Q6; 3. Q-B4mate 1.--, N/B5-Q6; 3. R-K6 mate. 1.--, N/B7-Q6; 3. RxN mate.

#742 (Valuska) A. Key: 1. Q-N2 tempo Try 1. Q-R2?, P-Q7 no mate B. Key: 1. Q-R2 tempo

Bonus (Fabel): 34 mates by White and 34 mates by Black. See March 31 issue of Calvinist Contact.

THE DUTCH SOLUTIONS

#739; 1. Pb8 tempo. 1.--d4, 2. Pe4; 1.--, Pc7; 2. d4; 1.--, Pd8; 2. Td8; 1.--, Ke5, 2. Pc6 sch.

#740: 1. Lb7 dr. 2. Td6 mat

#741: 1. Ke8 dr. Pc7 mat

#742A: 1. Db2 dr. Pc7 mat #742B: 1. Dh2 tempo

Calendar of Events

Christian Stewardship Services

Christian Stewardship Services hopes to conduct an informative evening of discussion and explanation on the importance of making a Christian will. A half hour color film will be shown. All welcome, no charge or obligation. CRC, Barrhead; June 28, Wednesday, 8 p.m., Vauxhall; June 29, Thursday, 8 p.m., CRC Nobleford; June 30, Friday, 8 p.m., First CRC, Calgary.

June 24 Choir "Shirchadasj" from Ede, Holland performing musical "Thank you Lord" in Guelph Christian Reformed Church at 8:00 p.m.

July 1 Fryske Dei, 11:00 a.m. in the Pinehurst Conservation Park, 4 miles N. of Paris on Hwy. 24A.

July 1 Andijker Picnic, 1 July in Waterworks Park, St. Thomas.

July 1 Friesian Day in Chrysler Park, West of Morrisburg, on St. Lawrence River.

July 4-14 "Art, Literature, and Music in God's World", a course for continuing education, led by Dr. Calvin Seerveld, sponsored by AACS.

July 8 Senior Citizens Day (Dutch) at Lakewood Christian Campgrounds, R.R. 5, Forest, Ont., from 10 a.m. -5 p.m. with Rev. J. Van Harmelen and the Masters Team. 519-899-4415. Supper supplied.

Aug. 4-7 "Living in a kingdom coming", AACS Niagara Conference at Fort Erie, Ont. Speakers are George Vandervelde, Calvin Seerveld, Gordon Spykman, James Skillen, Peter Steen, concert by James Ward on Saturday evening.

Sept. 9 Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC, 9 a.m. Registration forms available from YES office, 1008 Bathurst St., Toronto, M5R 3G7.

October Dutch organist Klaas Jan Mulder will give concerts in Kitchener, Hamilton, St.Catharines, Toronto, Bowmanville, Ottawa, Chatham, and London, Ont.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
June 30	June 28	June 26 (noon)	June 23 (noon)
July 14	July 12	July 10 (noon)	July 7 (noon)
July 21	July 19	July 17 (noon)	July 24 (noon)


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Books

A guage of Quebecois sentiment

Quebec: The People Speak, by Rick Butler; published by Doubleday, Toronto and New York, 1978; 333 pages; price: \$12.95. Reviewed by Rev. Martin D. Geleynse, pastor of the First Chr. Ref. Church in Montreal.

"Canada is in real danger of breaking apart largely because of a profound and potentially tragic lack of understanding of the Quebec people by the rest of the country." In this age of sophisticated communication techniques, in which distances do no longer seem to exist and our TV set shows us live what is happening on the other side of the world, we might be inclined to think that we know everything about our neighbours in the province next door. However this is obviously not the case. Whenever a Quebecer, be he anglophone or francophone, meets fellow Canadians from outside Quebec, he meets ignorance and misunderstanding.

Our nation suffers from what amounts to a betrayal by the mass media, newspapers, radio and TV alike. Objective and complete information is hard to come by. It is amazing how little Canada knows about what really happens in Quebec. Time and again I discover how little we read in the Anglophone press about what is taking place in French Canada. If one watches an English news program on television in Montreal, one would hardly know that we live in a French province, except for the broken English spoken by persons interviewed. In the same way people interviewed by the writer of this book complain of the fact, that in Quebec we hear little about the rest of Canada.

And not only do we get an incomplete and distorted picture of what takes place in the present, but there is something else. Canadians do not know their history. The educational system with its passion for current events and its revolutionary pre-occupation with the present, has failed to give us a proper historic perspective. No wonder that we as a nation can only face the future with bewilderment. In this bewilderment this book tries to give the people of Quebec a voice, so that the rest of Canada may hear what lives in the minds and hearts of the Quebecois. After all it is not possible for everyone to make a personal trip to Quebec, although I wish that many Canadians would follow the example of our writer to hopefully make the same discovery he did.

The book has been written by Rick Butler, bi-lingual anglophone professor of communications in Ottawa, who in 1977 visited Quebec. In six months time he travelled a total of close to 7,000 miles and covered virtually the entire province, visiting approx. 300 people from all walks of life, trying to find out firsthand "what makes them tick". The book contains one hundred selected interviews with people, whose names, places of residence and personal pictures are given.

The writer paints a fascinating, irritating, exciting, and challenging picture of Quebec and its people. After having read it from cover to cover I can only agree with the statement on the flap of the cover: "Quebec: the People Speak, is a must reading for anyone interested in the future of Canada!"

If you really want to know what Quebecois think, feel and talk about, here it is. This is what we, who live in Quebec, hear all the time. The good and the bad. The things that are born out of a true and sincere concern, and the ugly things that are the product of sheer ignorance and prejudice. Beautiful and proud statements of free people and at the same time statements that come out of pure and old-fashioned colonialism. It is all there; and it seems to me that the writer has succeeded in giving us a true-to-life picture.

The price of the book is regrettably stiff, yet it is worth every penny of it. It is a book that should be passed from hand to hand in English Canada and the conclusions given in the final chapter would form excellent material for discussion in study groups on "the problem of Quebec and Canada".

One of the most important conclusions the writer comes to is, that the victory of the Parti Quebecois in the November 15, 1976 election was not a freak accident, but the inevitable outcome of a growing and accelerating movement of national revival in Quebec and among French Canadians. If it took anyone by surprise, it was because of ignorance of what was taking place in Quebec. The writer gives an appendix in which he offers a Canada chronology, listing the important dates and developments in the history of Canada and Quebec. It shows a clear and inevitable trend. November 15 was to be expected.

This election victory therefore has become a landmark, not only for members of the Parti Quebecois, but the interviews show that even non-pequiste francophones look at this date as the date of their emancipation as a French nation. For the first time in history French Canadians felt proud to be french and did not hesitate to show it. Even if the Parti Quebecois would be defeated in the next provincial election (of which I am not at all sure after reading the book!) it would not mean that the clock could be turned back to before November 15, 1976. That is impossible! Things will never be the same anymore!

In this connection it is interesting to note that the writer found a profound confusion as to the meaning of the term "independence". The definitions of this term range all the way from total political, economic and cultural independence for a Quebec nation that, with its own currency, defense and postal system, has joined the United Nations, to on the other hand a full recognition by Ottawa of Quebec's unique cultural identity. It seems to me that this confusion indicates that the real issue lies somewhere else.

When Quebecois insist on independence it is not meant anti-anglophone, anti-Ottawa, anti-Western-Canada in the first place, but it is pro-francophone, pro-Quebec. It is a birth of a very proud and positive feeling toward Quebec and what it stands for. In this era in which it is "in" to search for one's roots, Quebecers are doing just that and they are finding a rich heritage of history, arts, music, architecture, religion, folklore. They have discovered that instead of backward, uneducated strangers in a foreign land they are the original Canadians, the original settlers and

colonists for New France, rulers of the continent. As Cartier in 1867 proudly said: "Nous sommes Canadiens", so now his offspring has learned to say with equal pride: "Nous sommes Quebecois". In that statement they express an increasing awareness of a wealth of culture and history. Quebec has found its identity, they have discovered who they are and that they belong here. This is their land! And they are celebrating it in many different ways.

The writer was obviously captivated by what he discovered and with the positive tone of it. He discovered that the Quebecois are gladly willing to share this new-found treasure with others, on condition that those others do not laugh about it and ridicule it, but catch the excitement and are willing to join the celebration. There is therefore no comparison between the statements on the part of the anglophones and the francophones. It is embarrassing to read many of the anglophone interviews, full of prejudice and fear and resentment, negative and angry. And yet we know that this is true and this picture is not distorted.

Quebec will never be the same! The problem will not go away. If Canada will only accept that Quebec "has come of age" and has a right to a life of its own. There is no other solution to the Quebec problem than that Canada make room for an adult Quebec in a new confederation. Such a new confederation of free and "independent" nations would be an exciting thing. It would create a commonwealth in which the partners would indeed share their common wealth to their mutual enrichment.

We can only hope and pray that the Lord will give us leaders who have this glorious vision of a free Canada. If not, there is nothing

left but conflict, and it is impossible to predict what form this conflict would take. There is a pervasive sense of fear and apprehension in the book, which makes it very urgent in its tone. The issue is a deeply emotional one. People in the book speak of their love and admiration for Canada and for Quebec. They express their feelings of hope and patriotism and attachment to the land. But there is also a lot of anger and frustration and hatred even. We are sitting on a powder keg.

We should therefore pay special attention to the fact that francophone Quebecois look at the October crisis of 1970 with completely different eyes. The FLQ-terrorists, who were cause for the federal government to send the army into Quebec, are not regarded as gangsters and deluded terrorists, as is the prevailing opinion among Canadians, but they are national heroes. Their bombing raids were acts of courage and historical significance.

It will take some mental gymnastics for anglophones to understand this, but when the federal army entered Montreal, most francophones were enraged, for they felt it as an occupation by foreign forces. Mr. Trudeau's reputation was permanently damaged in that event.

Another important event in recent Quebec history was apparently the Air Traffic Controllers affair, which gave birth to the francophone pilots association Les Gens de l'Air. In the eyes of most francophones this was another blatant example of anglo colonialism, and it worked "to the enormous advantage of the Parti Quebecois".

It takes little imagination to understand that the latest sales tax hassle between Ottawa and Quebec is another of these instances working "to the enor-

mous advantage of the Parti Quebecois." And the recent personal "veto" of the French language rights legislation on the part of Premier Davis of Ontario does not help either.

It seems to be very difficult for us anglophones to understand what is really going on and to take the Quebecois seriously. But the clock is running out. As far as the writer is concerned it will be in the next four years, or at least in the next decade, that the fate of Canada will be sealed.

Finally from a theological standpoint I was struck with the frequent appearance of a terminology which seems to come from the South American liberation theology. There is an insistent demand that Quebec break with the present system, that Quebec take its fate into its own hands, that Quebec refuse to deal with "its colonial master" Ottawa but deal with its equal partners in the provinces, that Quebec no longer be satisfied with the crumbs from the colonial table but be recognized as an adult partner with its own rights. I am not saying that I am surprised about it. The open role and domination of marxism in Quebec and the abundant supply of literature from South America in the bookstores should make us expect it. But it places the present Canadian constitutional conflict in a global international context. Quebec is only one sector of the front on which Marxism is attacking, and the "Quebec revolution" runs a constant danger of being swallowed up by the moloch of the Marxist world revolution. The writer makes it abundantly clear that much depends on the reaction of the rest of Canada to Quebec. Quebec is waiting to see if Canada will accept it in its own rights. If not, it will seek its own destiny, wherever that destiny may lie. And I say: God forbid!



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